The LUTHERAN OUTLOOK

A MESSAGE

To those within the Christian fellowship in other lands, from the National Study Conference on the Churches and a Just and Durable Peace, Cleveland, Ohio, January 16-19, 1945.

WE HAVE MET to rededicate ourselves to the fulfilment of our responsibility toward establishing a just and durable peace, and to consider what that task requires of us. We have been constantly aware of our comradeship with you within the Church of Christ.

We thank God that through these years of separation His grace has sustained those who have been faithful to His will. Many of you have withstood the violence of destruction, the outrages of persecution and the sorrow of loss in degrees far beyond our experience or our full comprehension. We have been humbled and inspired by such faith and valiant loyalty to our common Lord.

We look forward to the day when we may again meet with you in more direct fellowship, laboring together to reconcile the estranged peoples of the world and to lead them to the paths of righteousness and peace.

Even now we assure you that you are near to us in prayer and that we live in confidence that God is leading His church to new power in the world.

"Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end, Amen."

Vol. X February, 1945 No. 2

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Pointed Paragraphs

A GRAVE AND GREAT CHALLENGE

WHAT is the real hope for the future? Whither doth it lead? and what may we expect in the postwar years? Economically, politically and religiously, what is the prospect? Will it bring a revival of Roman Catholicism? a resurgence of aggressive modernism? or a flood-tide of Communism? Which way will the pendulum of world events swing? Is the Christian Church going to remain in its present state of spiritual stupor, or is it going to arise to do exploits for God? The postwar period must bring a great and grave challenge to the people of God. And so much depends upon their ability to respond to that challenge. There will be great opportunities for evangelistic effort—many doors will stand wide open. Can the Christian Church enter them and seize the opportunities thus presented? If the most is to be made of these postwar years, then the people of God must needs seek a new vision and power which will make them equal to the call of the Christless masses. It is for each Spirit-filled believer to lay himself upon the altar, so that he may be and do the utmost for God and the Kingdom.—*E. C. W. Boulton.*

In the incarnation God's power was poured out upon the world; in the crucifixion that power was loosed in the world; in the resurrection His power was certified to the world.—Robert E. Speer.

GOD IS MIGHTIER THAN SATAN

As sin is the cause of the ruin of mankind, the Gospel which exhibits its cure is fitly called "good news," or "glad tidings"; and it is good news, because it proclaims Him who saves His people from their sins; and it would indeed be dishonorable to that grace, and the infinite merit of Him who procured it, to suppose, much more to assert, that sin had made wounds which grace would not heal. Of such a triumph Satan shall ever be deprived.—*Adam Clarke.*

To the world Jesus is at best only an historical person; to Christians He is a living Presence from whom their life is derived.—Thomas D. Bernard.

HOW TO READ THE BIBLE

Read the Bible, not as a newspaper, but as a home letter.

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon the page as a blank check, cash it.

If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life.—*F. B. Meyer.*

They who will not be ruled by the rudder, will be wrecked on the rocks. —Lord Tennyson.

THE AUTOBIOGRAPHY OF A DOLLAR

An Illinois business man took a dollar bill, pinned a piece of paper to it, asking everybody who spent the money to write down for what it was used and send it back into circulation. It came back with the following story: "I was spent—

Five times for wages;
Ten times for tobacco;
Three times for candy;
Twice for haberdashery;
Four times for food;
Once for automobile needs;
Once for laundry;
Twice for shaves and hair cuts;
Once for toothpaste."

God never had a chance with that dollar. Millions of other dollars never touch the offering in a plate in church. Who comes first in life—God or self? —*The Christian Digest.*

God provides every bird with its food, but He does not throw it into the nest.—J. G. Holland.

SANCTUARY

Let us put by some hour of every day,
For holy things—whether it be when dawn
Peers through the window pane, or when the noon
Flames, like a burnished topaz, in the vault,
Or when the thrush pours in the ear of eve
Its plaintive monody; some little hour
Wherein to hold rapt converse with the soul,
From sordidness and self a sanctuary,
Swept by the winnowing of unseen wings
And touched by the White Light ineffable.

Clinton Scollard in
"The Singing Heart."

The Rev. John D. Bodger, in "The Student World," reports that when two American fliers were forced down in the Papuan jungle, they apprehensively asked a Fuzzy-wuzzy brown-skinned native: "Are you going to kill us?" The Papuan replied in good English: "No, we take you to Mission Station." This is only one of many incidents that show why Americans and British in the armed forces are getting a new idea of the value of Christians missions.

GOD ANSWERS PRAYER

I know not by what method rare, but
this I know, God answers prayer.
I know that He has given His word,
which tells me prayer is always
heard,
And will be answered soon or late; and
so I pray and calmly wait.
I know not if the blessing sought will
come in just the way I thought;
But leave my prayers with Him alone,
whose will is wiser than my own,
Assured that He will grant my quest,
or send some answer far more
blest. —*Author Unknown.*

IT'S VERY CLEAR NOW

Father Divine, the much advertised Negro fanatical preacher, formerly in New York, now in Philadelphia, says that "the trouble with most ministers is that they don't know how to tangibilitate." I am very thankful to Father Divine for this definition. I have often felt that way but didn't know what to call it.—*James D. Rankin.*

The Lutheran Outlook

Official Organ of the American Lutheran Conference
REV. E. E. RYDEN, D.D., Editor
Augustana Book Concern, Rock Island, Ill.

Published monthly in the interest of the American Lutheran Conference and of Christian work in general. The American Lutheran Conference was organized in 1930 and consists of the following independent church bodies: The American Lutheran Church, the Norwegian Lutheran Church of America, the Augustana Synod, the Lutheran Free Church and the United Danish Lutheran Church. The Conference has a total baptized membership of 1,621,608. Its congregations number 6,262, and it has 4,444 ordained ministers.

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The
LUTHERAN OUTLOOK

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EDITORIAL

NCE MORE American Protestantism has spoken on the great issues of war and peace. The National Study Conference on the Churches and a and Durable Peace, held at Cleveland, O., Jan. 16-19, ch was a sequel to a similar conference at Delaware, O., in January 1942, undoubtedly marks an important milestone in American church history not only be-e of the representative character of the gathering also because of the far-reaching influence which its clusions will probably exert in the rebuilding of a en society. For four whole days the distinguished mbly of 481 delegates from thirty-four communions eighteen allied religious bodies grappled with the ning problems of a war-torn world, and the final ings may accurately be described as representing the bined thinking of the American Protestant world.

ace Conference kes History

ne Lutheran Church was represented by delegates n the United Lutheran Church, the American Lu-an Church, and the Augustana Synod. Thus, ap-ximately one-half of American Lutheranism had a e in this historic gathering.

ecause of the unusual significance of the Cleveland ference, we are devoting a considerable part of this ber of the LUTHERAN OUTLOOK to its pronounce-ts. All of its 6000-word "Message to the Churches" rinted. This message was in three parts: first, a dec-tion of Christian principles; second, an appraisal of current international situation, and, third, a program ction for the churches to insure the winning of the e.

ne Cleveland Conference undoubtedly met at a prov-tial time. Indeed, it may have been one of "God's nents." The threatened repudiation of the Atlantic Charter by the big powers in the United Nations had created a spirit of futility and cynicism in widespread circles. Our own editorial last month, "The Charter is Dead," was a reflection of this growing sense of distrust in the avowed aims and ideals of Great Britain and Russia, and possibly of the United States. President Roosevelt's motive in seeking to minimize the importance of the Atlantic Charter could not be known, but his utterances on the subject had aroused deep misgivings.

THE CLEVELAND CONFERENCE was conscious of the crisis which had been created. It was also keenly aware of the shortcomings of the Dumbarton Oaks proposals. It was not disposed, however, to yield to a spirit of defeatism, but rather recognized the situation as a challenge to the Church to reaffirm the high position taken by the Delaware Conference three yars ago and to insist that there shall be no retreat from the idealism expressed in the Atlantic Charter.

There was a stronger spiritual emphasis in the findings of the Cleveland Conference than those of Delaware. The message to Christians of other lands was a moving document of encouragement and sympathy, and expressed the hope that it might soon become possible to renew former fellowships and to labor together in reconciling the estranged peoples of the world.

In general, the findings of the Conference solemnly emphasized that God rules in the affairs of nations and men, and that any hope for a lasting peace must be based on a moral and spiritual world order in harmony with the divine will. World missions were magnified as the supreme task of the Church and its most effective contribution to the establishment of peace among the nations. Economic well-being of all peoples and social justice for all races were named as primary requisites for a stable

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society. Self-government is an inalienable right of all peoples who are prepared for it. The peace settlement must have as its objective the reconciliation of victors and vanquished and to strengthen the forces within enemy countries who are committed to international collaboration, wherefore it must not be a peace motivated by the spirit of retaliation or revenge.

IN APPRAISING the Dumbarton Oaks proposals, the Conference used as a yardstick the Guiding Principles adopted by the Delaware Conference and the so-called Six Pillars of Peace, enunciated later by the Commission on a Just and Durable Peace of the Federal Council of Churches, under whose auspices both Conferences were held. While the Conference declared that the Church is under obligation to give its support to the Dumbarton Oaks proposals as "an important step in the direction of world cooperation," it called attention to grave shortcomings in the document and called for the following nine amendments:

Reaffirmation in the preamble of the purposes expressed in the Atlantic Charter.

Development and codification of international law in order to achieve a progressive subordination of force to law in the operation of the proposed international organization.

Denial to any nation of the right to vote when its case is being judged in accordance with predetermined international law.

Liberalization of the provision for amendments which in its present form requires concurrence by all permanent members (big powers) of the Security Council.

Creation of a special agency on colonial and dependent areas to establish their progress toward national autonomy.

Establishment of a special Commission on Human Rights and Fundamental Freedoms.

Provision for eventual membership by all nations willing to accept the obligations of membership.

More specific provisions for initiating limitation and reduction of national armaments.

Greater guarantees for the protection and defense of smaller nations from possible subjection to arbitrary power of the big powers.

CONSIDERABLE ATTENTION was given to economic problems, both domestic and international, particularly with reference to their bearing on a just and enduring peace. The Conference declared that a new challenge is offered to the people of America to establish, along with political democracy, an opportunity through productive employment to earn an income sufficient for the basic needs of life and the assurance to every individual of protection in time of unemployment, illness or need, as well as full civil and political rights. It recognized the need for experimentation with various forms of ownership and control—private, cooperative, and public, and it stated that change in the American economic system in the direction of more social planning and control might be necessary, with more regulation of the rights of private property and freedom of enterprise. The Conference held that "the solution of our domestic economic problem will be followed by favorable repercussions in the economic and spiritual world, thus contributing to the establishment of a just and durable peace."

Among specific recommendations of the Conference was one directed to the United Nations asking for a more explicit statement regarding their proposed treatment of the peoples of Germany and Japan, lest the "unconditional surrender" ultimatum may only serve to prolong the war. "We believe such a statement is needed," says the Conference, "in order to satisfy Christian conscience and to prevent needless sacrifice of life upon the battlefield." It also opposed unilateral determination of boundaries in Europe or an enforced partition of Germany into separate states contrary to the will of the German people. Dealing with Japan, the Conference maintained that the basic economic problems of the Japanese nation required that it should have free access to the trade and materials of the world as pledged by the Atlantic Charter.

Joining with the Federal Council of Churches and numerous other church and educational groups, the Conference went on record in definite opposition to Congressional action on peacetime military conscription until after the war.

As intimated in the beginning of this resume of the meeting at Cleveland, it was the consensus of all who participated that the Conference will have an important bearing on the future conduct of America in international affairs. Certainly it was one of the most representative gatherings of Protestantism in American history. Included among the delegates, who came from thirty-five states in the Union and Canada, were heads of numerous Protestant communions, bishops, and other church leaders, as well as nationally known scholars, statesmen, judges, labor leaders and business executives, and six women whose names are prominent in church and educational circles and in social work. In coming together in the midst of a tragic war to plan for an enduring peace, we are convinced that such an assembly was not only an incident in history but that it *made* history.

Russian Offensive Brings Peace Hope

THE STARTLING SUCCESS achieved by the Russians in their January offensive on the eastern European front has had the result of reviving hopes that victory over the Germans may come sooner than was anticipated a month ago. One of the immediate results of the Soviet successes in Poland, Upper Silesia and East Prussia has been the easing of German pressure on the western front. When January came to a close, the American forces had practically liquidated the Belgian bu

ted by Marshal von Runstedt's surprise attack, and opposing armies were back in somewhat the same tions they had occupied on December 15. However, Runstedt's move had succeeded in delaying the Al- winter offensive at least two months and had great- isorganized their forces.

he Russian threat, on the other hand, has resulted in diversion of some German strength from the western le area, and it is possible that General Eisenhower soon resume the advance which came to an abrupt at the German borders last September.

tterances by Prime Minister Churchill and President sevelt during January may also serve to help shorten conflict, which only a month ago was apparently re- ing itself into a suicidal deadlock.

vidently stung by outspoken British criticism of the conditional surrender" policy of the Allies, Mr. urchill on January 18 was moved to confide to the se of Commons that the principle of unconditional render was Mr. Roosevelt's idea and that the Presi- t had first enunciated it at Casablanca.

But," said the British Prime Minister, "the President he United States, and I, in your name, have repeat- declared that enforcement of unconditional surren- upon the enemy in no way relieves the victorious ers of all their obligations to humanity or of their es as civilized and Christian nations . . . . We may say to our foes that we demand unconditional sur- der, but you know how strict are moral limits within ch our action is confined. We are not extirpators of ons or butchers of peoples. We make no bargain n you. We accord you nothing as your right. Aban- your resistance unconditionally. We remain bound our customs and our nature."

hat President Roosevelt also, in the face of wide- ead criticism, is now disposed to retreat from his mant position, was indicated in his brief inaugural ress on January 20 when he concluded by declaring he prayed to God "for the vision to see our way rly—to see the way that leads to a better life for our- es and for all our fellow men—to the achievement of will to peace on earth." Earlier in his address he had : "In the days and the years that are to come we ll work for a just and honorable peace, a durable ce, as today we work and fight for a total victory in ."

hese utterances of both President Roosevelt and Mr. urchill are quite moderate in tone compared with r former references to enemy nations, which left the ression that, even by surrendering, these countries ld look for nothing else than the destruction of their ional existence. A little more Christianity and a lit- less belligerency at this stage of the struggle is not gn of weakness but a humane gesture that may aid tly in shortening the nightmare of slaughter and in ing thousands of brave, young lives.

On the Pacific front, as in the European area, the cause he Allies looks immeasurably brighter as a result of the successful landing of General MacArthur's forces on the Island of Luzon on January 9. Thus, after a lapse of nearly three years, Americans were back on the soil of the island that witnessed their heroic stand and grim defeat in the early days of the war with Japan. Although a decisive battle has not yet been fought on Luzon, the forces under MacArthur have already occupied the city of Manila, and it now appears only a matter of time when the entire Philippine archipelago will be back in American hands.

While the conquest of the Philippines will open the way to an invasion of the Chinese coast and an attack on the Japanese homeland, military authorities are agreed that this phase of the Pacific campaign will undoubtedly bring the most sanguinary struggle of the entire war. Thus far, only the outer defenses of the Japanese empire have been penetrated.

Meanwhile, American losses in all war areas are reaching staggering figures. On January 18 Secretary of War Stimson revealed that Army casualties through a period early in December totaled 580,495. These included 111,306 killed, 343,250 wounded, 57,462 prisoners, and 68,477 missing. The latest report for the Navy, Marines, and Coast Guard casualties shows a total of 83,364, including 31,802 dead, 37,630 wounded, 9,454 missing, and 4,478 prisoners. The combined United States casualties on the basis of the latest figures, which are more than a month late, thus total 663,859.

Encouraging Results Of American Missions

THE JANUARY ISSUE of *The Observer,* a mimeographed publication sponsored by the Commission on American Missions of the National Lutheran Council, gives an arresting summary of the accomplishments of the department's activities during 1944. Here is the record:

Cities Served	28
Projects Served	43
Weekly Sunday Schools	37
Average Sunday School Attendance	3,507
Sunday Worship Projects	30
Average Sunday Attendance	1,945
Vacation Bible School Enrollment	5,000
Home Calls Made	75,000
Literature Distributed	400,000

It is reported that increase in both Sunday school and Sunday worship attendance has been general in practically every defense area. At Richland, Wash., and Sheridan Park-Bremerton, Wash., the Sunday school attendance tripled during the year, and at Richmond, Calif., White Center-Seattle, and Vancouver, Wash., it doubled. Willow Run, Mich., began with an attendance of 12 and it has now reached 108.

While $122,797 was disbursed by the Commission in salaries, equipment, traveling, and maintenance, no less than $23,495 came from the fields. Several areas, it is

reported, have been organized into Lutheran Fellowship groups and are paying the expenses of the field locally.

The above facts speak for themselves. It was both a wise and courageous step when the general bodies of the National Lutheran Council group determined to face unitedly the crisis created by war migration in America. What no single church body could have accomplished alone, the Commission on American Missions is doing to the satisfaction of all. It marks a notable milestone in Lutheran cooperation and should pave the way for a solution of the entire home missions problem through united action. Let the Churches get together on a combined home missions program!

Real Unity Move On Pacific Coast

LUTHERAN UNITY is on the march on the Pacific Coast. For a number of years the Lutherans in the East, particularly in New York City, have completely disregarded synodical lines in organizing their welfare work. A similar thing is now happening in the opposite corner of the United States, in the Pacific Northwest.

In April, last year, a regional Lutheran Welfare Conference laid the ground plans for an organization in the State of Washington to be known as Associated Lutheran Welfare. Without any official synodical connection, the organization embraces Lutherans of all groups, including the United Lutheran Church, Norwegian Lutheran Church, American Lutheran Church, Augustana Synod, Missouri Synod, Lutheran Free Church, and the Danish Evangelical Lutheran Church. The Rev. R. E. Spannaus, who for the past two years has been institutional chaplain for the Missouri Synod in the City of Seattle, was chosen executive secretary of the new organiation, and on January 1 he opened offices in the Medical Arts Building, in the downtown district of Seattle. Miss Jeanne Myrthen, who for several years has been connected with the Minnesota Welfare Society, has been employed as caseworker, and will join the organization on April 1.

In reporting the launching of the organization, the Rev. L. H. Steinhoff writes: "Washington Lutherans are gratified at the spirit of cooperation manifested in the development of Associated Lutheran Welfare. It has brought together Lutherans of all groups in a common objective. And here, where we are keenly aware of the geographical distances which keep us far from the centers of activity of our several synods, we are drawn together in a fellowship and a working program in the Kingdom of Christ. And so Associated Lutheran Welfare is blazing new trails for Lutheranism in America."

But the Lutheran unity movement in the Pacific Northwest is apparently only getting a start.

Not to be outdone by their brethren in the State of Washington, the Lutherans of Portland, Oregon, have now taken the first steps in the formation of a Lutheran Council in that city. A constitution for the Council, which embraces congregations of all Lutheran synods in Portland, was adopted on January 5, and the actual organization meeting will take place on February 26.

According to the constitution, the Council is to "serve as an inter-synodical agency among Lutheran congregations and groups for the furtherance of the Kingdom of God, through efforts to promote, coordinate and safeguard the interests of the Lutheran Church." It provides that each congregation affiliated with it shall be represented on the Council by its pastor and two elected laymen.

There is much promise in the kind of organizations that have come into being in the Pacific Northwest. We have long been persuaded that the real demand for Lutheran unity will come from the "grass roots" level of the local congregation rather than from the higher strata of the Church's officialdom. The Lutheran hierarchy is strong on passing unity resolutions, but it is equally adept in putting on the brakes when a real advance is threatened. However, the laymen's demand for something more tangible than resolutions is beginning to manifest itself not only in New York City, Seattle, and Portland, but it is becoming mighty vocal in a lot of communities between the Atlantic and the Pacific; and when the laymen of the Lutheran Church once begin to assert their real power, Lutheran unity will come.

The Conference Corner

By President H. L. Yochum

IN THE TWO PRECEDING ARTICLES we discussed two of the tensions which were noted at the November convention of the American Lutheran Conference. We now wish to consider the third tension which came to the surface at that gathering.

It was reported that the "Overture" had been formally adopted by the Augustana Synod, the American Lutheran Church, and the United Danish Lutheran Church, and that the Norwegian Lutheran Church had in effect adopted the Overture by its action on selective fellowship. It was then noted that the Lutheran Free Church had taken no action on the Overture, and the president of that body voluntarily made a statement in explanation.

As many of our readers know, it has always been characteristic of the attitude and practice of the Lutheran Free Church not to make official synodical statements on matters of doctrine and practice. This position is based on the conviction that beyond the classic confessional writings of the sixteenth century no synodical declarations are needed, and that the individual congregations should formulate their own statements rather than accept statements adopted by the synodical body to which they belong. It was in line with this position and practice that the Lutheran Free Church did not formally adopt the Minneapolis Theses at the time when the American Lutheran Conference was formed.

Dr. Burntvedt presented his statement quite ably, with urtesy and candor, interpreting the stand of his syn- ical body fairly and forcefully. It certainly is not his ılt that most of the delegates at the convention did not are the attitude of the Lutheran Free Church on this int.

In line with this trend of thought, a question was pro- unded to the president of the Conference by a delegate the Lutheran Free Church, a man whom all of us re- rd very highly for his talents and spirit. The question is in substance as follows:

"In case the motion to adopt the Overture prevails, is necessary for one who feels he cannot vote for the re- irmation of the Minneapolis Theses to leave the Amer- in Lutheran Conference?"

Realizing the delicacy of the situation, yet feeling the ness of the question and the importance of an official tement on the issue involved, the president of the Con- rence gave an immediate and deliberate reply. Upon aring no dissent, and by resolution of the body, the esident submitted his statement for inclusion in the ficial minutes of the convention. The answer was orded about as follows:

"The Conference would not feel called upon to suggest at any individual or constituent body unwilling to vote r the reaffirmation of the Minneapolis Theses should thdraw from the Conference, but would leave it to the dividual or the constituent body to decide whether in is situation membership in the Conference would no nger be in place.

"If any here, such as representatives of the Lutheran ee Church, feel that in line with the stand of the Lu- eran Free Church they should not formally adopt the verture or vote for its adoption by this convention, ey have the choice of not voting at all or of having eir vote recorded as against this action.

"Knowing as we do the spirit of Dr. Burntvedt and e best representatives of his synodical body, we have en willing to accept their tacit approval as sufficient id worth as much to us as formal action on the Theses id the Overture.

"The American Lutheran Church has officially de- ared itself committed to the Conference in spite of the nsions which exist. It claims the right, however, to ntend for its position on such matters as are here in- olved, convinced that unless the unity of this Confer- ice will stand that strain it does not deserve to be con- nued."

To the careful reader of the question and its answer a umber of implications will be apparent. It must be con- ssed that the distinctive attitude of the one constituent ody on this point has created some problems within the onference and also in discussions with other Lutheran roups. This will explain particularly the inclusion of he final paragraph in the rather lengthy reply of the resident of the Conference. It was the conviction of he Conference president that a clear recognition of this nsion was timely and wholesome, that the convention should hear just such a statement as the president of the Free Church was ready to make, and that some ruling or declaration should be put to the test of approval by the convention and entered into the official records of the Conference.

It should be added that apart from the attitude of the Lutheran Free Church regarding synodical action on official statements, there was some unwillingness to concur in the statement that the Galesburg Rule is "necessarily implied in the teachings of the divine Word. . . ." While it was agreed that indiscriminate pulpit and altar fellowship should not be practiced, and definitely stated that this is not a general or approved practice in the Lutheran Free Church, it was felt that the statement from the Minneapolis Theses quoted above goes too far and is not well founded in fact. There was no encouragement given to this objection, however.

We believe that the public discussion of these three issues will foster a better understanding among all Lutherans. We cherish the hope that differences of opinion and attitude can be thus ventilated, candidly but with cordial good will, and eventually necessary adjustments may become less difficult than we had anticipated.

Campus Perspectives

Conducted by Fredrik A. Schiotz, Executive Secty., Student Service Dept., 327 S. LaSalle St., Chicago, Ill.

Musings on Student Service

By June L. Sederstrom

Counsellor for Lutheran Students in Southern California

A TYPICAL COLLEGE or university campus—Busy student academic and social life—Pressure of war for industrial and professional services—Vast needs constantly about us—Life's panorama at our fingertips—Why are we here?

Why?—Why does our Church see the importance of having representatives on college campuses today? What keeps purpose unchanged and vision undimmed as our Church advances in following its students?

What does the student advisor see as he or she views the total task? Yes, he sees regular meetings and special conferences, council sessions or committee "conflabs," formal programs or heated discussions, professional laymen or clergy leadership or student initiative, pre-planned personal counselling or "happenstance" campus contacts. He sees frying hamburgers and solving of chemistry problems, studying for finals and writing of term papers, drinking of coffee and sipping of cokes, "boogie-woogie" music and rehearsing in choir, going to church or a day out-of-doors. Yes, he sees wide-eyed "freshie" or dignified senior, music-minded Dick or engineering Harry, conscientious Sal or "I'll-get-by" Tom, "social butterfly"

Jill or introvert Joe, homesick Mickey or "at-last-I'm-free" Pat, headstrong Lou or conservative Mary, brazen Helen or unpretentious Joe, over-privileged Bill or "just-growed" Topsy, "life's-a-bed-of-roses" Karen or "what's-the-use" Ted, "let's-all-get-together" Jerry or "I-want-to-be-alone" Ruth, et cetera—ad infinitum—. Typical? Yes! A complicated panorama? Yes! America's future in the making? Yes.

How does understanding and rapport between the student advisor and this campus picture justify itself as being worth-while? What does the student advisor see each day, convincing him that the Church's time and effort on college campuses is not in vain? Let's view some typical contrasts as he or she muses on this question:

The contrast between the student who is "whistling to keep up his courage" and the same student as he learns the secret of keeping daily in tune with God by personal devotions, by all his Church can mean for him, and by fellowship with other Christian students.

The contrast between the disillusioned student who has lost faith in the Church through blundering persons or incidents, and the same student as he comes to know Christ's power which goes far beyond the weak humanity making up His Church on earth.

The contrast between the student who works for power, prestige, and wealth, and the same student as he sees his profession's channel for serving God among men, realizing what Christ means when He said, "He that loseth his life for My sake shall find it."

The contrast between the student who considers Christianity only as an "escape from reality" for the clergy and other "misguided idealists," or for persons in days of senility or on the "brink of the grave," and the same student as he comes to see Christ's power in men of all ages and walks of life as they strive to improve modern life and solve modern problems.

The contrast between the student who considers liquor and its "counter-parts" essential to popularity and fun, and the same student as he learns the fun of wholesome recreation and the lasting depth of Christian friendship.

The contrast between the student living for constant "thrill and romance," and the same student as he catches the vision of God-sanctioned love and marriage underlying the truly happy home.

The contrast between the student burdened with worry or sorrow, with her loved one overseas or "missing in action," and the same student as she grasps the meaning of "All things work together for good to them that love God."

The contrast between the cynical student who views the strife and bloodshed of war, plus home-front conf and says, "There is no peace," and the same student comes to know that Christ in our hearts even to brings "Peace on earth, good will toward men."

The contrast between the student who resigns h self to tomorrow's "fate," and the same student as uses college days today to prepare for more useful Ch tian leadership tomorrow.

These and an endless number more! These are sparks making fire behind our Church's student serv These are the assurances that God is still active in lives of men. As each tree makes the mighty forest, drop of water the rushing stream, and each note stirring concerto, each student's gradual growth and velopment each day is shaping and molding the lea ship of tomorrow in homes, churches, schools, comm ties, countries, and the world.

SIX PILLARS OF PEACE

Promulgated by the Commission on a Just and Durable Peace, Federal Council

I. The peace must provide the political framewo for a continuing collaboration of the United N tions and, in due course, of neutral and ene nations.

II. The peace must make provision for bringi within the scope of international agreeme those economic and financial acts of natio governments which have widespread inter tional repercussions.

III. The peace must make provision for an orga zation to adapt the treaty structure of the wo to changing underlying conditions.

IV. The peace must proclaim the goal of autono for subject peoples, and it must establish i ternational organization to assure and to sup vise the realization of that end.

V. The peace must establish procedures for co trolling military establishments everywhere.

VI. The peace must establish in principle, and se to achieve in practice, the right of individu everywhere to religious and intellectual liber

The Churches and World Order

Message to the Churches Adopted at the Second National Study Conference on a Just and Durable Peace, Cleveland, O., Jannary 16-19, 1945

THE MESSAGE of the Cleveland Conference, here- with printed in full, resulted from the deliberations of the delegates who had been named by the ap- riate agencies of their respective communions and d religious organizations. The Conference, in adopt- its Message, spoke only for itself, and not for the rches or the Federal Council, to which the message not been submitted before printing. The Conference mes full responsibility for the publication of its find-

he Commission on a Just and Durable Peace of The eral Council of Churches transmits the Message of Cleveland Conference to the Churches for their y and action.

I. CHRISTIAN FAITH AND WORLD ORDER

1. *The Christian Faith*

e are living in a uniquely dangerous and promising . It is dangerous because we are faced with wide- ad evidence of religious and moral disintegration as as with effects of war in increasing suspicion, fear, hatred. It is promising because a new spiritual vi- y is manifesting itself under the Providence of God witnessing to that quality of the Christian faith ch demonstrates its strength in adversity. In our ef- to make decisions and to take action which shall to guide the world from anarchy and chaos forward just and creative peace, we are called to re-affirm faith.

is the Christian faith that God's righteous rule is r all men and nations; that in Christ He confronts us alike in judgment and mercy; that men, though sinful, made in His image and are not only the concern of saving work but His agents as well, each of value in sight without distinction of class, race or condition; t the Church, the body of Christ and the fellowship Christ's followers, is the creation of His Spirit and the ward of His purpose; that His Kingdom on earth is unconquerable Kingdom of justice and mercy and th in which it is our responsibility to bring human s and human institutions into increasing accord with holy will.

n this Christian faith, the purposes which we seek to lize are fashioned. As we affirm the worth of man in d's sight, so we must act by the Christian principle of erence for human personality. God sees His children ted in one family whose individual and corporate life he goal of redemption: we must be joined in the com- n effort to make effective in individual relation and corporate acts, the Christian principles which we af- firm. God's way is the way of justice, love and mercy; justice, love and mercy must rule our life with our fellows. While compulsion and control are needed for the restraint of evil in a world of imperfection, the ultimate victory over evil must be by way of redemptive good will, by which alone can good be created. God's way with men is the way of freedom and responsibility; man's true life as a man is achieved only when that way is freely chosen and freely wrought out. As we need humility and penitence in standing before God, so do we need humility and penitence in our dealings with men. Whenever human practice goes counter to these principles which root in our faith, the Christian must raise his voice in protest.

It is in this faith that our confidence is grounded. For our confidence is in God, the establisher of the order within which men and nations work, and in the forces of the spirit which God employs. We believe in the might of truth as against falsehood and deceit and in the power of right to command the conscience and to overcome oppression and wrong. We believe in the power of good will as greater than selfishness and force; in the value of mutual trust as against distrust and suspicion; and in the might of faith as greater than cynicism, doubt and despair. God's grace, made manifest in Christ, rescues men from despair, has power to remake them when they turn to Him for healing and forgiveness, and redeems all their life. We see this power even now at work in the world in lives made new, in sins forgiven and conquered, in hopes rekindled.

We rejoice in the Church of Christ as a world fellowship which today unites men in faith and love transcending nation, race, and class. We rejoice that a growing number of men of good will outside the Church, in recognition of the moral law, seek with us the creation of "one world" of justice and security for all men. Let the Church purge itself of inner division, unite with all who work for these high ends, and so live out its principles of justice and love in the face of all dictates of selfishness and counsels of expediency as to create new faith, new conscience, and new hope.

2. *The Church's Mission*

Out of the continuous creative vitality of the Christian faith has grown the Church of which we are a part. The Church, as bearer and sharer of the revelation of God in Christ, stands under a divine compulsion to serve the world, with equal responsibility for all people. The misery, want, and sin of the world today bring to us a new sense of the urgency of the commission, "Go ye into all the world."

"Home Missions" and "Foreign Missions" are aspects of the one world mission to which the Church is called. Both are significant in the Church's contribution to world order. The most effective assurance for justice in an abiding world order is in the expansion of allegiance by men and nations to the Christian faith. This is as greatly needed within America as elsewhere. The reconstruction of devastated lands, the rebirth of hope and determination for a world of justice, and the will to create instruments for the expression of that hope are central in the Church's mission.

The world mission of the Church has helped to create among our people concern about international affairs and has opened channels for the efforts of the Churches toward a just and durable peace. Through missionary agencies relief is and can be administered, reconstruction can be furthered in many areas, and the long-range objectives of world order promoted. The immediate and practical necessities of mission work as well as the impulse to unite in Christ have promoted widespread interdenominational cooperation. This, in turn, has given impetus to that ecumenical movement which now brings promise that the energies of the Churches will be utilized to face their overwhelming opportunities. This cooperation must be further developed. What is called for is a united Protestant missionary movement. The Churches are therefore urged immediately to strengthen and unify their missionary enterprise both at home and abroad so that their unique contribution to world order may be equal to these opportunities.

3. Principle and Action

Christians must act in situations as they exist and must decide what God's will demands of them there. At all times they must keep the ultimate goals clearly in view, but they have equal responsibility to mark out attainable steps toward those goals, and support them. An idealism which does not accept the discipline of the achievable may lose its power for good and ultimately lend aid to forces with whose purpose it can not agree.

If we accept, provisionally, situations which fall short of our ultimate objective, we cannot be morally bound to sustain and perpetuate them. That would be stultifying. It is the possibility of change which is the bridge from the immediate situation to the Christian ideal. That possibility is an imperative for Christians, who must constantly maintain tension with any secular order.

The Churches through their leaders have the task of assisting people in situations of this kind. Specifically, in the realm of world order, the Churches must declare their understanding of the will of God for life among the peoples of the world. They must do this while proposals are being framed. They must continue to do it after governments have made their decisions. When a concrete proposal for world organization is presented, Christian leaders must help the people to decide whether it marks a presently obtainable step in the right direction and, if so, urge them to give it their support.

4. American Attitudes and World Peace

Whether America will be a help or a hindrance in building a peacable world depends upon the attitudes of individuals and groups in our nation. We call attention to the dangers which lurk in complacency towards existing injustices; the frequent contradictions we tolerate between our ultimate beliefs and our conscious aims; the false sense of national security which—in spite of the lessons of two tragic wars—holds that the United States can live apart from the rest of the world and its problems; intolerance and discrimination; selfishness which refuses to recognize that we are members one of another and is unwilling to run risks for the sake of the world community; blind devotion to national sovereignty; the cynicism which believes there always must be wars and puts its reliance upon force alone; and the spirit of hatred and vengeance toward other peoples. It is our concern that such attitudes should not prevail, but rather that in us and in our fellow citizens those attitudes should be developed which support the growth of world community.

5. Domestic Order and World Order

Over a century and a half ago it was given to the American people to determine by struggle and experiment whether government by the people could be established and maintained on the earth. Upon the success of this adventure rested a great hope for mankind. In the intervening years the growth of the United States as a home for human fredom has been a notable fact and influence. It must now be demonstrated that human freedom is compatible with economic security. A new challenge is offered to the people of America to establish along with political democracy an opportunity through productive employment to earn an income sufficient for the basic needs of food, clothing, shelter, health, recreation and cultural pursuits, and assurance to every individual of whatever race of an equal and unsegregated opportunitiy for worship, protection in time of unemployment, illness or need, and full political and civil rights.

The economic system which proved adequate in an earlier period has, in our day, revealed grave defects and inadequacies under the strain of modern industrial conditions. All elements in the economic system—consumer, employee, management, capital, and government—should move from the strife and restrictions of our present situation to a full and free cooperation with the objective of greatly increased production and distribution to meet the expanded human needs in this and other countries. We recognize the need of experimentation with various forms of ownership and control, private, cooperative, and public.

A challenging effort in the United States in the solution of our domestic economic problem will be followed by favorable repercussions in the economic and spiritual life of the world, thus contributing to the establishment of a just and durable peace.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

he right of private property is not an absolute right a right qualified by the public interest. Likewise dom of enterprise does not imply absolute freedom operation of enterprise consonant with the interest he public and the welfare of the nation. In the use roperty and in the operation of enterprise, therefore, welfare of society should be given primary consid- ion; and it is the duty of the state to prescribe such ulation of industry and of the conditions under which s carried on as will result in wholesome conditions mployment and fair treatment to those who are en- ed in it and to the public at large.

he Church must therefore condemn any failure of economic system to meet the basic needs which have n indicated. We must ask our people to recognize that rder to supply these needs for all, many changes may necessary in our economic practices. These changes probably lie in the direction of a larger measure of al planning and control than characterized our pre- system. They should be brought about by democra- processes and should be consistent with Christian nciples with respect to the worth of personality and value of freedom. We should not allow our devo- to any single system or method to deny to anyone the ic requirements for "the good life." Nor should we w our preference for our economic or political system prevent us from collaborating, for the achievement world order and world peace, with peoples who have a erent system.

n order to maintain our democracy at a high level, nust continually be adjusted to meet the necessities history and the demands of justice. Only if our do- stic order is born again with fresh vision and deter- nation to meet the needs of men can America fulfill new mission and bring hope and encouragement to roken world.

II. CHRISTIAN STANDARDS AND CURRENT INTERNATIONAL DEVELOPMENT

HE DECISIONS AND ACTIONS of governments in the present international situation will have di- rect bearing upon the extent to which nations will aborate in the postwar period. Tentative proposals an international organization were agreed upon at mbarton Oaks by delegations of the United Kingdom, Soviet Union, China, and the United States. They e been offered to the public for discussion.

n the light of the Guiding Principles and the Six Pil- s of Peace, we offer our appraisal of the Dumbarton ks Proposals and we call attention to certain related tters which we believe must be considered in con- tion with any international organization for world or- and security.

Dumbarton Oaks Proposals

We commend these Proposals to the consideration of Churches.

The Proposals are the only plan which governments have thus far evolved and therefore are the only available index to the extent of agreement which is now possible.

They set forth certain purposes and principles essential to world order and peace.

They provide for continuing collaboration of the United Nations, and, in due course, of other nations.

They provide, through an Assembly, for the periodic consultation of all member nations and for promoting cooperation in the interest of the general welfare.

They provide an Economic and Social Council for facilitating solutions of international economic, social, and other humanitarian problems and for co-ordinating international policies and agencies in this field.

They provide, through a Security Council, for continuing consultation of representatives of the greater powers and of selected lesser powers, with a view to a peaceful settlement of disputes and the restraint of aggression.

The Proposals now stand at a formative stage and the way has been opened for recommendations for improvement which will make them more acceptable to the Christian conscience.

Accordingly, we recommend that the Churches support the Dumbarton Oaks Proposals as an important step in the direction of world cooperation, but, because we do not approve of them in their entirety as they now stand, we urge the following measures for their improvement:

(1) *Preamble*

A Preamble should reaffirm those present and long range purposes of justice and human welfare which are set forth in the Atlantic Charter and which reflect the aspirations of peoples everywhere.

(2) *Development of International Law*

The charter should clearly anticipate the operation of the Organization under international law and should provide for the development and codification of international law, to the end that there shall be a progressive subordination of force to law.

(3) *Voting Power*

A nation, while having the right to discuss its own case, should not be permitted to vote when its case is being judged in accordance with predetermined international law.

(4) *Amendment*

In order to permit such changes in the charter of the Organization as may from time to time become necessary, the provision for amendments should be liberalized so as not to require concurrence by all the permanent members of the Security Council.

(5) *Colonial and Dependent Areas*

A special Commission should be established wherein the progress of colonial and dependent peoples to autonomy, and the interim problems related thereto, will become an international responsibility.

(6) *Human Rights and Fundamental Freedoms*

A special Commission on Human Rights and Fundamental Freedoms should be established.

(7) *Eventual Universal Membership*

The Charter should specify that all nations willing to accept the obligations of membership shall thereupon be made members of the Organization.

(8) *Limitation of Armaments*

More specific provision should be made for promptly initiating the limitation and reduction of national armaments.

(9) *Smaller Nations*

There should be provisions designed more clearly to protect and defend the smaller nations from possible subjection to the arbitrary power of the great.

2. *Political Conduct Required to Promote Further Collaboration*

There are four principles of conduct which are needed to bring collaboration out of the realm of theory and into that of reality.

(1) We believe our government should adopt and publicly proclaim its long range goals. These should stem from our Christian tradition and be such as to inspire and unify us. Without such defined goals we will lack enthusiasm and sense of direction. We will not be able to measure our progress.

(2) We believe our government should not merely talk about its ideals. It must get down into the arena and fearlessly and skilfully battle for them. It must do so, not merely sporadically, but steadily. It must do so even under conditions such that partial and temporary defeat is inevitable.

(3) We believe our government must, however, battle for its ideals under conditions such that no particular set-back need be accepted as definitive. It must be made clear that collaboration implies not merely a spirit of compromise but equally a right, on the part of every nation, to persist in efforts to realize its ideals.

(4) We believe our electorate, demanding the foregoing of its government, must judge its government accordingly. It should not judge it merely by the immediate results attained. It must rather judge it by its announced long-term objectives, by whether it works competently to achieve them, and by whether it brings into actual functioning procedures of peaceful change so that the world may evolve away from present harsh necessities. If our government will meet those tests, the electorate should applaud such conduct irrespective of dissatisfaction with immediate results.

3. *Economic Cooperation*

The economic aspect of human life concerns the Church in two ways: through the widespread fact of poverty and through those maladjustments which, never the sole causes of war, may predispose populations to war.

Poverty concerns the Christian conscience not alone because men hunger but also because their spirits tend to be stunted by it and their freedom limited. Low standards of living over large areas diminish the possibilities of trade and also of cultural intercourse. Morality and self-interest combine to show that in a world tending toward unity by communication, the standard of living of men anywhere is a concern of men everywhere.

Poverty is not to be dealt with primarily by charity but by aiding undernourished populations to use their own resources, to develop agricultural techniques and industries suitable to their region, and to participate in world trade.

In order to prevent recurrent depression, the goal of full employment of labor and of economic resources on a world scale should be continuously pursued.

Because of the growing interdependence of peoples the development of backward regions has become a common task of mankind, in which regard for one's neighbor joins a long range self-interest. The immensity of this task, which is equally economic and educational, requires cooperative investment and effort on a world scale. Here some form of world organization, such as the Economic and Social Council proposed at Dumbarton Oaks, must be sought as a supplement to private undertaking. The International Labor Organization and the organized labor movement are also to be recognized as having an important role in raising the standards of living of the people.

Economically advanced nations constitute among themselves a community in which no one can prosper through the disadvantage of others. Their policies can no longer intelligently follow the line of economic nationalism. Barriers to world trade, whether in the nature of tariffs or of cartels, have become doubtful props of national welfare; and all of those acts, economic and political, in which one people affects the fortunes of another become subject both to the judgment of self-interest and of morality. A world point of view must be developed in economics, and the appropriate institutions developed. In such institutions our own nation must actively participate both for its own welfare and for the common good.

Such intelligent supervision of world agriculture, resources, markets, currencies, and communications, and of world trade, may not imply in each case an authoritative regulating agency; but it does require an active self-regulation with a sense of responsibility and stewardship for the just and constructive use of economic power.

The right of property is based, not upon man's animal need, but upon his personal nature as man. Private property is an essential aid to the maturing of human personality. It has been customary to set communism and capitalism over against each other on this point, the one denying private property, the other holding private property an absolute claim over against the State. Neither of these positions is now held in this extreme form; in both types of economy property is recognized as in

tant for human character and is therefore the proper ɔject of public interest; so all economies today are xed economies, showing a degree of private and a de- e of common property. Neither is a fixed system, and some extent in practice they tend to converge. To the ent that the sacredness of the human person, his liber- and responsibility to God is acknowledged by both tems, their cooperation in building a peaceable inter- ional order is facilitated. But in any case they can l must cooperate.

Human Rights

We have recommended that, in connection with the ɔrld Organization proposed at Dumbarton Oaks, there established a special Commission on Human Rights l Fundamental Freedoms. We believe that religious erty is basic to all human rights and that it should be ompanied by equal and unsegregated opportunity for races. The Commission we have recommended should k an international agreement on the rights and free- ns to be secured to all people; it should further formu- e the procedures for their realization by action of the ɔrld Organization and of the separate states. This is harmony with our sixth pillar of peace which declares at the peace must establish in principle, and seek to ieve in practice, the right of individuals everywhere religious and intellectual liberty." It also follows a rpose set forth in the Dumbarton Oaks Proposals, "to ɔmote respect for human rights and fundamental edoms."

The Peace Settlement in Europe with Special Refer- ence to Germany

In respect to the peace settlement in Europe, we share following convictions:

The settlement following the war should be inspired the desire to secure the maximum of collaboration ong the peoples of Europe and encourage the economic velopment of Europe as a whole, including Germany. e unilateral determination of boundaries would im- r such collaboration. The settlement should insure to smaller and weaker nations the fullest measure of tonomy consistent with European unity and world or- ization for peace.

The settlement should make possible the reconciliation victors and vanquished. That implies that it should move the power as well as the will of aggressive ele- nts within Germany to make war. However, the nec- ary discipline of Germany because of the crimes com- tted in her name should not be vindictive. The par- ion of Germany into separate states should not be im- sed upon the German people. The treatment of Ger- ny should be calculated to strengthen the forces within at country committed to liberal civil policies and to ernational cooperation.

Among the constructive forces upon which a new Ger- ny and a new European concord can be based, the urches are of primary importance. As they have been nters of resistance to tyranny and injustice within Germany and within the occupied countries, so they may become a medium through which reconciliation may be accomplished, and through which the process of the re-education and reconstruction of Germany may be carried out in the only way that gives any promise of success—voluntarily from within. The World Council of Churches will greatly aid in the process of reconciliation and reconstruction as the Churches of the defeated, the liberated, and the victorious nations are brought together into conference and collaboration.

6. *The Peace Settlement in Asia with Special Reference to Japan*

We are convinced that a just and durable peace in the Far East is possible only in the framework of world organization, supplemented by regional cooperation for security and welfare.

China desperately requires unrestrained opportunity for internal development. It is of urgent importance that China's voice in international affairs be given special heed, in order to cement new relationships between oriental and western peoples.

As in the case of Germany, so with Japan, the power and will to make war must be removed. However, Japan's basic economic problems, aggravated by the war and by the expected loss of her colonial possessions, must be met by "access, on equal terms, to the trade and raw materials of the world" as pledged by the Atlantic Charter "to all States, great or small, victor or vanquished." Treatment of Japan by the United Nations should be favorable to constructive forces within Japanese society, and should aim to bring Japan at an early date into normal relations with the world community.

We can enter into right relations with the vast and significant populations of China, Japan and Southeast Asia, none of them white, only upon the basis of the equality of races in justice and law. Indeed, a Christian outlook upon the Far East discerns that a world order is impossible if color discrimination is maintained. The Churches recognize a special responsibility for reconciliation in such ways as may be possible after the war.

Addendum to 5 and 6. The Peace Settlement with Special Reference to Germany and Japan

We urge that the time is at hand when the governments of the Allied nations should make a more explicit statement as to the status of both Germany and Japan following the war. We believe such a statement is needed in order to satisfy Christian concern and to prevent needless sacrifice of life upon the battlefield.

7. *Dependent Peoples*

Long and intimate relationships with the dependent peoples of Africa, Southeast Asia, and other parts of the world place on the Christian Churches a responsibility to champion their right to freedom and to develop their capacity for self-government.

We therefore call upon our government and others: (1) to proclaim self-government as the goal for all de-

pendent peoples; (2) where dependent peoples are ready for self-government, to give it now; (3) otherwise, to initiate progressive steps suitable for each area for achieving that goal; and (4) in the interim, to provide that all such areas shall be administered under the supervision of world organization.

We cannot in good conscience be a party to the dismantling of Japanese colonial possessions without at the same time insisting that the imperialism of the white man shall be brought to the speediest possible end. We cannot have a sound or stable world community so long as there is enforced submission of one people to the will of another, whether in Korea, in India, in the Congo, in Porto Rico, or anywhere else.

III. RECOMMENDATIONS FOR ACTION

THE TASK now before us is to channel the spiritual power generated in this Conference into deeds. Solemn pronouncements are not enough. Upon the minds and consciences of our people must be laid the duty and opportunity of using the world-wide resources of the Church to bring about a world organized for justice and peace.

1. *Church and Federal Unity*

The present structure of denominational Protestantism is not adequate to deal with the issues of our time. The problems of war, of labor, of the chaplaincy, of the returning veteran, of the world-wide mission of the Church, of our relations with the Christian Churches of Europe and Asia and with other faiths, are all too vast and difficult for solution by our separate denominational units. While we are asking for cooperation and unity in the political and economic fields, Protestants themselves must take seriously to heart the duty of achieving a far higher degree of unity. We have already come far on the road of cooperation. But we must achieve a more vital and visible federal unity than we now have—a unity that will preserve the freedom of various denominational groups, and at the same time release the undeveloped and uncoordinated resources of Protestantism and focus them on the solution of these pressing problems. We, therefore, urge the denominations to consider earnestly the possibilities in ways not now envisaged of realizing more fully the ecumenical fellowship by implementing the principles of federal unity on local, state and national levels.

2. *Youth and the World Order*

If our purposes are to be achieved, the new leadership of the Churches must be world-minded and trained in the techniques of building a Christian world community. In these efforts, youth itself must lead and the youth agencies be strengthened to provide more challenging programs resulting in life dedicated to Christ. Increased representation of youth in all the agencies of the Churches should be speedily provided.

The Churches are urged, in their total educational process, but especially through the church-related colleges the student Christian movements and the theological seminaries to expand and adjust their programs in order to enlist and train world-minded churchmen who will take their place in the ecumenical movement.

3. *Children and World Peace*

Parents and teachers in the home and in the churches are called upon to teach children the conditions of world peace. Particularly, they should be helped to develop constructive attitudes, devoid of hate toward other peoples. Christian education for children must include study dealing with missions, race relations, and community life. Adults must help children develop attitudes and ways of behaving essential for Christian world citizenship.

4. *Study and Action for American Participation in International Cooperation*

The Protestant Churches must use all their facilities denominational and interdenominational, to secure American participation in international cooperation. New methods of education and all legitimate means by which public opinion is formed must be utilized in this effort. We urge a concerted program of intensive study of the Message of this Conference, with the appropriate social and political action as an integral part. This program should include youth in churches and colleges, men and women in our military and civilian services, church members, and all men and women of good will in the community.

5. *Relief and Reconstruction*

Assistance given to those in special need will be conducive to the mutual sympathy and trust which are essential to international cooperation. War-ravaged peoples in many lands will require help in their struggle to re-establish civic order. Basic welfare relief will need to be supplemented by assistance to the churches to reconstitute their services within their local communities in order to become effective centers of vital life and hope. The churches of America are urged to support to the fullest their agencies of relief and reconstruction already in operation in order to assist the churches of other lands in this period of reconstruction. The World Council of Churches and the national Christian councils in Asia will afford channels of immediate services thus undergirding stable world order.

6. *Race Relations*

Race prejudice is a primary obstacle to world brotherhood. It is strongly urged upon churches and church members that they wage a continuing campaign against race prejudice in all its forms. The churches should not only support all efforts to wipe out discrimination against minority groups, but they should also deliberately arrange cooperative programs in which racial bar

rs are broken down. We recommend active support the churches of legislation:

Providing for a permanent Federal Fair Employment actices Commission;

Providing for the repeal of poll tax and other dis-iminatory laws;

Providing for housing projects without discriminatory actices and other measures designed to advance the ll being and constitutional rights of Negroes and other derprivileged groups.

The Church must counteract hate in all its forms and pressions. Anti-Semitism represents a rising threat to otherhood and must be wiped out. The Oriental Ex-usion Act should be repealed and all Orientals be aced on the quota system. The churches should up-ld the civil rights of Japanese Americans as they re-rn from relocation camps and wherever they may be.

New Study Conference Proposals

A just and durable peace is conditioned by the ability our own nation to achieve economic stability and in-rracial justice in its domestic affairs. Therefore, it is commended that national study conferences (1) on in-ustrial relations and rural economics, and (2) on race lations, similar to this conference on a just and durable ace, be held under the auspices of the Federal Council.

8. *Recommendations with Regard to Specific Immediate Action*

(1) We urge a meeting of the United Nations, at the earliest possible moment, to consider the Dumbarton Oaks Proposals.

(2) We concur in the resolutions of the Federal Council of Churches and many other religious and educational bodies urging that Congressional action on peacetime military conscription be deferred until after the war.

Conclusion

The unique contribution of the Church is to bring to all these tasks the maximum of Christian faith and the full development of its power, its motivation and its resources. Before we can do Christ's work, we must appropriate more of His life. Basic to all else are greater depth of Christian faith, greater endurance in Christian fortitude and courage, more whole-hearted devotion to Him and a more universal experience of His forgiving and creative grace.

As the Christian Church faces its duties and the dangers of this hour, it must undergird its own life and the life of its people with prayer, through which is made available to men the infinite resources of God. Without Him we can do nothing. With Him we can advance toward His Kingdom of righteousness and brotherhood.

Rethinking Verbal Inspiration

By J. H. Gockel
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THE LETTERS on Verbal Inspiration appearing in recent issues of the LUTHERAN OUTLOOK call for a restudy of the subject and a reexamination of e proof-texts adduced.

The term itself—Verbal Inspiration—causes difficul-es. It means, literally, "inbreathing of words." It ould not surprise us, then, if it is thought that the pro-nents of Verbal Inspiration hold to a "verbatim dicta-on" theory. The term itself suggests that.

Nor does it surprise us if some, in combatting what ey consider to be a "verbatim dictation" theory, then to a "human element" extreme that leaves them with Bible that only *contains* God's Word. If it takes a "*dic-tion*" Inspiration to produce the Word of God, what all be done with those portions of the Bible that mani-stly were not dictated? Since we have only a partially spired (dictated) Bible, we must say that the Bible is ly partially the Word of God.

Where this extreme must finally lead us is another apter. Here we would offer suggestions for a rethinking of Verbal Inspiration on the basis of the familiar proof-texts.

Getting Back to the Greek

2 Timothy 3:16: *Pasa graphe theopneustos.* Literally: "All Scripture (is) God-breathed." We wonder how much of our trouble was caused by the Vulgate's translation of *theopneustos* with "divinitus *in*spirata"; then by Luther's "von Gott *ein*gegeben"; by our Version's "given by *in*spiration of God." But, it will be said, "God-breathed" surely implies that God breathed *into* something or some one. If so, then the text says that it was "all Scripture" that God breathed into. This would give one the mental image of Scripture written first and then breathed into by God—as when He first formed Adam's body and then breathed into it the breath of life. But this does not make good sense here. So next it is said that it was the writers of all Scripture that God breathed into or inspired. And finally, since Scripture is composed of words, we have: God breathed into the prophets and apostles every word that they wrote in Scripture.

"All Scripture is God-breathed"—what do these words really say? God, a spirit, has no breath in the literal sense. The breath of God in Scripture is a symbol of His almighty power, the bearer of His creative or of His destructive word; Gen. 2:7, Ps. 33:6, Isa. 11:4, 2 Thess. 2:8. —Note Psalm 33:6 with its parallelism: "By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth." So the angels were God-breathed, too. Here no one thinks of insisting that God had to breathe into something or some one to create the angels. We say: The angels are a product of God's creative power. Just so much and no more can be said of Scripture on the basis of 2 Tim. 3:16: All Scripture is a product of God's creative power.

This parallel between the God-breathed angels and the God-breathed Scripture is, like all parallels, not an exact one; for the angels, like the light on the first Creation day, were created immediately, by the almighty fiat of God. The mediate creation of Scripture, through the prophets and apostles, can better be compared to the creation of the grass, herbs, and trees on the third day, when the Lord said: "Let the earth bring forth grass," etc. "And the earth brought forth grass," etc. Though the earth is credited with bringing forth the grass, herbs, and trees, we still say that these are God's creation, a product of His creative power. We do not argue among ourselves in a church-divisive way as to how God caused the earth to bring together the atoms and molecules that formed a blade of grass here, an herb there, and yonder a tree overshadowing both. One person may propose one theory; another, a different theory; a third may say: I haven't any. And as long as none removes God's almighty hand from Creation, we walk our Christian way in peace.

But when God moved prophets and apostles to bring forth all Scripture, and they proceeded to do so by virtue of His power, then some not only insist on theorizing on the process but would keep the Church divided unless their particular theory or at least their terminology is accepted by all. But where does "all Scripture is God-breathed" describe *how* God caused His Word to come into written form? How does it support any theory as to its production? All St. Paul does—and that should suffice us—is to assert with as strong an expression as could be found that all Scripture is the product of a divine operation, without any indication of how God operated in producing it.

Where the Context Throws Light

1 Corinthians 2:6-13: Here trouble arises when v. 13 is quoted without reference to its context. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth" is then made to refer to every word spoken or written by the apostles. But the context says that St. Paul is speaking of "the hidden wisdom of God," "which none of the princes of this world knew," which "eye hath not seen," etc., which could be known only to the Spirit of God, but which "God hath revealed unto us by His Spirit." When the apostles spoke of such things, then, says St. Paul, "we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." To apply this passage to matters not belonging to the hidden wisdom of God, to matters that were of open knowledge to the apostles, to St. Paul's greetings at the close of his epistles, to his instruction to Timothy to bring his cloak and books—by what right is such application made? By what right are others expected to accept such application?

Must it follow, then, that everything outside the hidden wisdom of God in Scripture is only the word of men as subject to error as are the words of any mortals? No at all. Those matters outside the hidden wisdom of God are still part of that "all Scripture" that is "God-breathed," a product of God's creative power. But 1 Cor. 2:6-13 permits us to see a difference between the production of that "hidden wisdom of God" and of all else in the Bible—somewhat like that difference between the creation of light by His almighty fiat and the creation of grass, herbs, and trees by having the earth bring them forth (if the difference between the inanimate earth and the writers of the Bible as living, intelligent children of God is borne in mind). In neither case does the Bible explain the mode and manner. All we ask is that no attempt to explain it be permitted to keep the Church divided.

2 Peter 1:21: "Holy men of God spake as they were moved by the Holy Ghost." All that this passage says is that God either moved (prompted) His prophets to speak, or carried them, bore them along, as they spoke—depending on one's translation of *pheromenoi*. "Not by the *will* of men" in the first part of the verse should give "prompted" the preference. But in neither case is anything said about the mode and manner in which these men produced writings that are altogether God's Book.

When God Dictated Messages

Then the many Bible passages introduced by "thus saith the Lord," "the word of the Lord came unto me saying"; etc. There one may say that the Lord "dictated" a specific message to the prophet or apostle. But this form of revelation cannot be made to cover portions of the Bible not so introduced.

Of the Words of Institution (1 Cor. 11:23) St. Paul says: "I have received of the Lord that which also I delivered unto you." In 2 Cor. 12:1-4 he speaks of visions and revelations. Such special revelations no doubt gave him the instruction that the other apostles had received from Jesus as they followed Him and which the Holy Spirit brought to their remembrance (John 14:26). But that St. Paul needed such revelations to cover matter that he could and did learn from earthly sources, such as quotations from pagan poets, who could prove that? One cannot insist on an Inspiration that does not make the distinctions in the contents of St. Paul's writings that he himself makes.

The Sum of the Matter

We should be content to stay with the express declarations of the Bible concerning itself, which sum up to this: Scripture is the product of God's creative power and therefore the Word of God. God prompted certain men produce His Word in writing. Those portions of the ole that these men could not know of themselves, portions containing His hidden wisdom, God revealed unto m by His Spirit, teaching them also the words with ich to reveal His hidden wisdom; or He gave them ions and other forms of special revelation. But regarding all else in the Bible, we are not told just how God ed the information that the writers already had, or how ir distinctive style, their degree of learning, their perality traits, etc., became incorporated in that book ich is altogether God's Book. All we know is that He did it in such a way that their finished product is yet the Word of God that abideth forever.

We venture to say that when the "verbatim dictation" theorists yield their untenable position, the "human element" extremists will reconsider and give up their theories, and all Lutheranism will answer Yes to the question: Do you accept the Bible as the Word of God? Or —and this result is desirable, too—it will appear beyond the shadow of a doubt just who can be regarded as fellow Lutherans: "for the *Word of God* (but not man-made theories about it) is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is a discerner of the thoughts and intents of the heart*," Hebrews 4:12.

Institute on Social Problems

By Carl H. Amelung
Pastor at Chenoa, Ill.

PONSORED by the Illinois Lutheran Student Association and campus pastor, the Reverend O. L. Proehl, a two-day Institute on Social Problems was ld January 14-15 on the campus of the University of nois. More than 130 persons were in attendance as first session was opened by Dr. M. P. F. Doermann, sident of the Illinois District of the American Luther- Church. Sounding the key-note of the meeting, he ted the problems and at least one cause for their ori-. He said, "Because of a lack of love for our neighbor, find ourselves faced with such gigantic problems as return of the socially estranged soldiers, a climbing vorce rate, juvenile delinquency, race prejudices, city d rural maladjustment, and labor defying capital."

The first address of the evening was that presented by Reverend Fredrick Schiotz, Chicago, executive secary of the Student Service department of the Amern Lutheran Conference, entitled, "The Christian Home a Social Unit." Touching on the numerous problems ich are confronting this fundamental unit of society, stressed the alarming result of the parachuting dirce rate. This result is none other than a tremendous crease in population. Pointing out that the United ates birthrate has declined for 100 years, that the nan failed to reproduce itself in 1940, and that in 1943 ere were three million childless homes in America, stor Schiotz said, "In order to maintain a population vel, it would be necessary for every family to produce d rear at least three children. Sweden has already regnized this fact and has passed legislation which gives e medical care for mothers and children, special salary ncessions, and tax exemptions to fathers."

Church Needs Social Workers

The last address of the evening was presented by Dr. Oscar A. Benson, president of the Illinois Conference of the Augustana Synod. His topic for discussion was, "The Church Call for Social Workers." While the Church has only in recent years expressed its desire for specially trained social workers, the awareness of the need has been felt for many years. Social work was performed already during the apostolic era and was continued through the centuries. It was, however, not considered specialized work. Today it is recognized as a skilled profession and requires the individual to have a university degree before entering it. The paper contained four major points: 1) The need for workers; 2) The dangers encountered by employing incompetent workers; 3) The types of case-workers; 4) The role which the Church must play.

That the Church is cognizant of the great social problems confronting her and is seeking social workers to cover the situation, was indicated by Dr. C. F. Schaffnit of Detroit, chairman of the board of charities of the American Lutheran Church. Under eleven sub-topics, he presented the picture of the "Recruitment of Workers." Stressing the fact that the need of workers in this field is more than 10,000 annually, he placed before the students and pastors who were present the great opportunities for service offered such workers.

Mrs. L. M. Tobin, executive secretary of Family Welfare, Champaign, Ill., briefly outlined the coordination of agencies existing for the welfare of the family. She named the various agencies and demonstrated how they

stood ready to aid in the alleviation of social problems. She urged the pastors and social students present to avail themselves of the materials and aids which these organizations have to offer.

Panel Discussion by Students

A panel discussion on the subject, "Preparation and Training," was given by four student members of the Lutheran Student Association. The larger topic was approached from four angles: "Religious Training," George L. Olson, Augustana College; "Technical Training," Victoria Hack, University of Chicago; "Personal Qualifications," Lillian Metz, University of Illinois, and "Courses Currently Offered on College and Graduate Levels," Louise Proehl, University of Illinois. These succinct and factual papers brought about much discussion, which was capably handled by Miss Katherine Rogers, assistant professor of Social Welfare Administration at the University of Illinois.

The Reverend H. Conrad Hoyer of Chicago, director of American Missions of the National Lutheran Council, addressed the assembly on the subject, "Migrant Populations and Church Responsibility." He declared that a highly mobile ministry will be required to "bring the Church to the people rather than bringing the people to church in war-housing communities." He reported that the Lutheran Church has set up Sunday schools in thirty-nine different war-housing areas, and assigned sixteen pastors and thirty-five women workers to that program. Arrangements also have been made for forwarding names of Lutheran church-goers to communities to which they move.

President A. C. Willard of the University of Illinois was the first person to be introduced for the afternoon session by the Reverend S. J. Altpeter, who was presiding. He stated that the University is trying to cope with some of the present social relationships by inauguratin an "Institute of Management and Labor Relations."

Labor and Industry

Dr. A. D. Mattson of Augustana Theological Seminary Rock Island, Ill., talking on "Vocational Responsibility said the Church today is facing the most severe crisi since the Fourth Century. "It is needful for the Churc to study social problems and the pattern of society," h said. He further stated that labor must have a voice i industry if there is to be any true democracy for th wage-earner. Human personality can be crushed in rugged individualistic system. The Roman Church ha spoken on this matter and it is essential that we as Protestant group give an articulate definition as to whe we stand.

The Reverend O. V. Anderson, pastor of Grace Luthe an church, LaGrange, Ill., conducted the discussion this paper.

Dr. Richard R. Caemmerer of Concordia Theologic Seminary, St. Louis, Mo., presented a scholarly and phi osophical paper on "The Church and the Natural Order He said that, in a limited way, the Church must partic pate in the natural order. He defined life as "the G substance in humanity." He said, "The Christian religi is the account of the salvage in human life. That salva then becomes our salvation."

Closing the two-day sessions of the institute, Profess D. R. Taft of the sociology department of the Universi of Illinois, spoke on the subject, "Crime Trends." He dicated that the war situation has accentuated crime te dencies. Innumerable crimes are committed because the "last chance philosophy" and a warped idea of triotism. Even black markets add a toll to the war cri tendency. He stated, however, that the spirit of Church will aid tremendously in alleviating these crim

Conscription in Peacetime

By Albert G. Parker, Jr.*
President of Hanover College, Hanover, Ind.

THE THOUGHTS which I have about universal military training in peacetime I hold as a free citizen and not as president of a church college.

My first point is that we should have no congressional action until we have a comprehensive plan of training and education, both for an adequate national defense and for an adequate peacemaking. This plan may possibly include universal military training, but it is more likely to be found unnecessary in an adequate comprehensive plan.

I share the fear of many that the American people in danger of being deprived again of the peace t should be established after this war. We were depri of peace after the first World War by inadequate nati al leadership. The fact that universal military train is practically the only proposal set forth now—sometim with irrelevant sidelines attached—demonstrates the adequacy of our national leaders to understand all t is needed to maintain peace. By national leaders, I not mean one man nor a score of men, but all the hu dreds, even thousands, of men who are helping in va ous ways to formulate national policies.

With the coming of Selective Service we were

* Address at the annual meeting of the National Commission on Christian Higher Education of the Association of American Colleges, Atlantic City, N. J., January 10.

at men would be trained for war and trained for peace. e training for peace has not materialized. Under the essure of war's demands we can perhaps excuse during war the lack of training for peace, but now that we gin to consider postwar peacetime plans, and only uni- rsal military training is proposed, we have reason to bel and to question the adequacy of our leadership.

Need Education for Peace

If we need millions trained for defense, there is equal ed of millions educated for peace. To establish and intain peace throughout the world, America would better prepared in the future—and peacemaking is ask with a long future,—if we would now plan to send ousands upon thousands of young citizens, carefully osen, to live and study in other lands until they know iat other peoples are thinking and what their problems e. We need the value of the understanding of America at this will bring to other peoples as they learn the irit of America by actual contact with well-educated nericans. We also need millions educated in this land understand foreign cultures and the problems of other tions, so that there will be a strong public opinion here America to sustain a policy of wise foreign relations. e haven't the people trained now in America for es- blishing a peace. Too few of our thousands of national aders have had any contact or training that they may derstand thoroughly the problems of other peoples hich must be solved along with our own problems if peace is to be maintained. Too many people in America ve studied only vocational courses, so that they are ill epared to understand the issues which must be solved th knowledge and understanding.

We can have this training for peace at a fraction of the st of universal military training. The American people ll again be betrayed by their elected leadership, or ey will become the victims of a poorly enlightened pub- opinion, if our nation does not plan to spend as much oney and national effort to train a citizenry which will able to build and sustain a wise peace as we spend national defense.

May Defeat Its Own Purpose

We must have, of course, an adequate national defense. t universal military training is not adequate national fense. It would be useless without the scientists to de- lop new fighting tools. It would be useless without the illed leadership that must be prepared by many years education. It would be useless without the many kinds skill that are necessary to wage modern war. It would useless without doctors, nurses, dentists, scientists, ficers with scientific education, and other officers with ucation in economics, psychology, language and many her subjects. Universal military training alone could sily become a sleeping potion to our nation. With uni- rsal military training, our nation would be in danger of inking that it had adequate defense while it lacked the more essential skills which come only through years of education and which cannot be supplied on the spur of the moment. If we are adequately supplied with all the types of educated leadership that we need, it is quite likely that we would find that universal military training is not necessary. We may find that the training of a limited number of men in that type of training is sufficient, and that these could be secured by voluntary enlistment.

We are not ready for any action of the Congress until the whole problem is faced of the training for peace as well as the training for national defense. Each requires several types of training and education. This all should be thoroughly discussed and the policy of the nation embodied in one comprehensive act of Congress. Only in this way can the people of America have confidence that adequate action is being taken both for defense and the establishment of peace.

This is not a matter of the War and Navy Departments only. Other departments of our government are concerned. It is not a matter for the military affairs committees of the houses of Congress only. A wider base of action is necessary to formulate a comprehensive policy for defense and peace.

Dangers Inherent in Plan

There are two more points I wish to make. The first is that we are dealing with a most serious matter. It is no trifling matter to be tossing around a whole year in the early life of every boy. The nation has never taken such a drastic action outside of the necessity of war. This nation has not touched any other group of its citizens in so drastic a way. Other groups are organized to protect themselves. The boys of America are not organized and they should not be made victims of ill-considered or hasty action. The age suggested for military service is a most formative age. It is the age when a boy's philosophy of life is forming, when his adult values are being set, when he is getting started in a lifework, or when he is entering the course of study for a profession or other skilled leadership.

The more ambitious boys, on whose leadership our nation must depend for its place in the world, have years of study ahead of them, and they do not wish to be delayed needlessly for a year. Already our youth are at too advanced an age when they are economically prepared for marriage and the establishing of a home. The direction of interest which a year of military training would give to many boys would be decidedly harmful; their interest could turn easily to warmaking instead of to peacemaking, to a secular view of life instead of to a spiritual view, to a purely vocational view instead of to a cultural view, to a view of government control of life instead of to a view of individual enterprise. The possible harmful effects appear to many of us to out-weigh by a large margin the possible advantageous effects. There has to be a compelling case to justify so drastic an action as to take a year, without recourse, from every boy's life.

Threat of Increased Regimentation

The final point I wish to make is that such a step toward government control of life has most serious implications. The idea of national compulsion is one that is repugnant to free Americans. America has accepted selective service because most people have been convinced of its necessity during war. Labor has been unwilling to have its freedom limited even in wartime by a national service act. Until the American people and the boys themselves are convinced that universal military training is a national necessity, it will do violence to their spirits to have this compulsion. Many of our ablest and most ambitious boys would enter life as adults with a feeling of frustration and resentment against the government if they are delayed in their preparation for life-work by a government compulsion which they regard as unnecessary.

All the interest groups and all the people of America had better be aware that government compulsion once applied to one group of people is not going to be limited to that one group for long. After ten years of universal military training we would have ten million voters who had started their mature life under government compulsion, whose first experience away from their childhood home was one of having the government tell them what to do, having the government pay them and feed and clothe them. These millions of voters would be somewhat conditioned to government compulsion and control. Many might resent it for themselves but still be very ready to have it applied to others, just as now there appears to be other groups who resist government control for themselves but are quite willing to have it applied to the unorganized boys of America. Business, farming, labor, medicine, education, and the press would all have to expect an increasing government control as the number of men grows who have taken their turn of government compulsion. The principle of government compulsion once invoked outside of clear military necessity will not stay limited to this group of unorganized boys. We can expect nothing else than that these boys will grow up and will extend the application of this principle of government control until our freedom has been lost.

To summarize, we need a comprehensive plan for defense and for peace, a plan which provides for all the manifold types of training and education which are needed for defense and the maintenance of peace, a plan which uses the interests, abilities and ambitions of each boy in a field for which he is qualified, and which preserves as far as possible the principle of individual choice. Only such a plan can deserve and have the whole-hearted support of the American people.

War and Peace

By C. J. Sodergren
Minneapolis, Minn.

THERE IS SOMETHING worse than war. It is peace without God. For this means peace with evil. (If we spell "evil" with an initial "d," we get a glimpse of its real meaning.) When a nation severs diplomatic relations with God, war is inevitable. Not because God gets angry and attacks us, but because the breach cuts us off and prevents Him from doing what His heart desires. And when we turn our backs on Him, we are inviting the powers of darkness to take over and do what malevolence inspires.

When the majority of a people slam the Bible shut and ignore the only Saviour there is, then they are "on their own." And what that means we are experiencing today. We are the victims of both incarnate and disembodied fiends. Selfishness, greed, arrogance, brazen lying, and lust of power to lord it over others and use them for personal ends become the leverage of him whom Jesus describes as the liar and the murderer from the beginning.

War Is Only a Symptom

In a "peace" where these villainies are rampant as the accepted principles of business and politics, including "diplomacy," the consequence is the hell of war. For war is the outward symptom of an inner condition. The disease, and not the symptom, is the real curse.

In hospitals they do not treat symptoms. That would be "malpractice." Doctors do not cure headaches by cutting off the head. But this is what we are attempting to do by our wholesale murder. Doctors try to diagnose the case and get at the cause of the malady, but, in our caricature of a "Christian civilization," we stupidly imagine that war will stop war and that lopping off young men by the millions will cure all our ills.

This policy is, of course, still another evidence of the blindness inflicted by the prince of this world whom unregenerate men accept as their guide, while giving lip service to an imagined God—if indeed they do not dump religion altogether. It is possible that some of us do not realize the extent to which hostility against "religion" is general and on the increase today. There are even members in our congregations who feel—more or less consciously—that the Church itself would be "good riddance."

War the Fruit of Godlessness

The present war is not the result of Naziism or Pearl Harbor. It is the dread fruit of a widespread godlessness

ximate causes, of course, are international competi- by the great corporations for markets, oil, and in- tments; the financial manipulations of the banking bine; the secret lobbying of the munitions trust, and "strategy" of the *tools* of all these powers, namely iticians in high places. But back of all this is the in- elity of the mass population who have scrapped the ans of Grace, who have no "speaking acquaintance" h God in prayer, whose conscience has been stifled o silence, and whose one purpose is to do as they wil- y please, regardless of all consequences to themselves to others in this life or in the world to come.

What kind of a peace are we clamoring for? What d of a peace are we even praying for? A pagan peace that is the festering source of every grief? Or do we really want a peace which first is peace with God in Christ, a peace that is founded on His revealed mind and will, a peace that is conditioned by Christian principles and conduct in national affairs and in the daily life of the citizen?

God gives us our choice. Shall we choose according to His Word? Or shall we choose according to the subtle will of our real and mortal enemy? Much will depend on the extent to which the Church "knuckles under" to Caesar and worships at heart the popular god of things as they are, or is willing to become once more the martyr Church of Jesus Christ by refusing to offer incense to Mammon and his partner Mars.

VIEWING *the* BOOKS

E GLORY OF GOLGOTHA *by Wm. C. Burhop and Louis . Sieck. Concordia, St. Louis, Mo. 125 pp. $1.00.*

his volume contains two series of Lenten sermons. The t is a translation by Pastor Burhop of seven sermons by sainted Dr. George Stoeckhardt, professor of Old Testa- nt and Exegesis at Concordia Seminary, author and acher of another generation. They are done into excel- t English by the translator. The main theme is "On Gol- ha's Holy Ground."

he second series of seven sermons by Dr. Sieck, president Concordia Seminary, follows the theme, "Passion Story tures." They are simple but forceful discourses, in which suffering Christ is portrayed as the only hope of the itent sinner.

PLAIN MAN LOOKS AT THE CROSS *by Leslie D. Wea- herhead, Abingdon-Cokesbury Press. $1.50.*

n appreciation of this book by Weatherhead—certainly of his best—does not imply nor require agreement with n on every point, but the reading of it leads one to adore grace of God that delivered us from sin and death at cost of Christ's death and leaves one humble before the stery of the manner of that deliverance. One values es- ially the clear presentation of what Jesus himself said ut the cross and the respectful evaluation of the human erpretations of the cross, all of which contain something glorious and unfathomable truth.—D.N.

Ernest D. Nielsen.

SEARCH OF MYSELF *by Hans Natonek. G. P. Putnam's ons. $2.75.*

Hans Natonek, a Hungarian Jew, a writer, escapes Hitler's secution. He comes to New York City penniless, forsaken his Aryan wife and family. Confused and amazed at t, he soon learns American ways. He is amused and sperated by them, but always thankful when he remem- s whence he has come. How he "found himself," and de his way against great odds to attainment as a literary ist in America, is a story of heroism of a high order.

he book does not have much value from a strictly relig- s viewpoint. The author is sympathetic toward religion does not seem to know much about it. As a frank study of a human soul the book is excellent. It also holds the mirror up to nature and shows us urban America, principally New York, as no doubt it really is. It will hurt no one to make note of the pithy descriptions of this keen and realistic observer of the American scene. —J. H. O.

THE PILGRIM *by O. P. Kretzmann. Concordia, St. Louis. 137 pp. $1.50.*

Dr. Kretzmann possesses an inimitable style and these zestful articles, which appeared originally in *The Cresset,* are as fresh today as when they were first written. For seven years Dr. Kretzmann has followed the tragic events of the world, but he has consistently viewed them through the eyes of faith. Any Christian will be strengthened and edified in spirit by the reading of "The Pilgrim."

E. E. R.

THE FIGHT OF THE NORWEGIAN CHURCH AGAINST NAZISM *by Bjarne Höye and Trygve M. Ager. The MacMillan Co., New York. 180 pp. $1.75.*

In view of what Dean Inge has written concerning the alleged subservience of the Lutheran Church to the State, this record of the heroic resistance of the Norwegian Lutherans to the Nazi invaders and their puppet government makes rather interesting reading. In Norway, as in Denmark and in Germany itself, the only organized resistance to the Hitler movement has been within the Church. And it has been carried on without compromise. This book is based completely on facts and is free from extravagant statements or revelations of passion. It gives a true insight into the character of the Lutheran Church in a country where it has had an opportunity to develop its real genius.

E. E. R.

ENCYCLOPEDIA OF BIBLE LIFE *by Madeleine and J. Lane Miller. Harper & Bros., New York. 493 pp. $4.95.*

This is in reality a source book on the Bible, giving interesting and valuable information on the manner of life of the people who march across the pages of Holy Writ. Topics discussed include agriculture, jewelry, homes, musical instruments, burial customs, professions and trades,

travel routes, business transactions, and hundreds of other items that help to throw light on the Scriptures and that serve to make its characters live and move still today.

Dr. Miller is one of the outstanding pulpit men of the Methodist Church and his wife is a well-known contributor to magazines and newspapers. She is the author of *New Testament Women and Problems of Today, Church Pageantry,* and *Footprints in Palestine.* The two are co-authors of the travelogue, *Cruising the Mediterranean.*

Encyclopedia of Bible Life should prove a valuable addition to every minister's library, as well as helpful to teachers of the Bible and fascinating for home study

E. E. R.

VICTIM OR VICTOR. *Edited by Paul Zeller Strodach. Muhlenberg Press, 1945. 210 pp. $2.00.*

Evangelical preaching is at a high standard in this collection of sermons on the Lenten gospels. The contributors are eighteen pastors of the United Lutheran Church. If these messages are typical of Lutheran preaching there is reason for gratitude. The Christo-centric gospel is given a clear and positive accent. However, as in any volume of this kind, the messages are not of equal value. There is no attempt at flashy or eccentric sermonizing. Many of the messages breathe a warm, devotional spirit, giving evidence of contact with human life and the revealed Word.

Kenneth L. Engstrom.

VOICES OF THE PASSION *by O. P. Kretzmann and A. C. Oldsen. Ernest Kaufman, Inc. $1.50.*

Eight of these Lenten sermons are on characters connected with the Passion story. The treatment is unusual. Each man tells his own story, thus giving both a self-portrait and a personal impression or testimony of Christ. Paul's witness to Christ and cross is also included, and there are special, brief but pointed, meditations on the Seven Words.—D.N.

GETHSEMANE TO CALVARY *by Olin S. Reigstad. Augsburg Publishing House. $1.00.*

Again Dr. Reigstad, busy Minneapolis pastor, has produced a volume of Lenten sermons that speak powerfully to mind and heart. They have the freshness and urgency of the spoken message, and are indeed sermons preached in Lent, 1944, to a congregation. The sermons are for the Sundays of Lent, Maundy Thursday, Good Friday, and Easter, and include six midweek Lenten messages.—D.N.

INTRODUCTION TO THE CHRISTIAN RELIGION *by Ernst Kaper, translated from the Danish by L. C. Bundgaard. Lutheran Publishing House, Blair, Nebraska. 147 pp. 60 cents.*

The author of this introduction to the essentials of our faith was for many years the executive of the department of theaters, education, and culture in Copenhagen. As an educator, Dr. Kaper saw the need of a new approach to the study of catechism in the courses in religion in the public schools. He desired to study the parts of the catechism on the basis of Biblical material before introducing the pupil to Luther's explanation. If the reader keeps in mind that Dr. Kaper's introduction is prepared for instruction in religion in the public school, he will understand and appreciate the importance of this methodology. The purpose of such instruction is not to be a substitution but a preparation for the catechetical instruction under the pastor's guidance and teaching.

The Rev. Lawrence C. Bundgaard's translation is something more than a translation of a textbook designed for religious instruction in the public schools of the city of Copenhagen. It is a translation with those adaptations which the translator has found necessary in using Dr. Kaper's book in his own catechetical classes. In addition to the original material, the translator has added thirty-six devotional readings, which conclude with an interesting chapter on his views on the purpose of a devotional or worship period in the catechetical class. To the reviewer, this additional material is illustrative of the existing differences of emphasis in religious education. As an educator, Dr. Kaper thinks primarily in terms of instruction because the school is a place of learning. The translator, as a pastor, views instruction from the life of the Church and combines instruction and worship.

Certain criticisms of some importance may be made. However, since we do not have access to the Danish edition, and thus are unable to make a comparison, we shall forego any criticism. We recommend this book to Lutheran pastors who are interested in improving their work in catechetical instruction. It is decidedly different.

Ernest D. Nielsen.

THE MESSAGE OF THE NEW TESTAMENT *by Archibald M. Hunter. Westminster Press. 122 pp. $1.00.*

The author of this book was Yates Professor of New Testament, Mansfield College, Oxford, and is now pastor of a Presbyterian church in Scotland. Dr. Hunter believes that recent New Testament study has been so concerned with the analysis of differences that the essential unity of the message has been obscured. Such analytical study is necessary and has resulted in bringing the New Testament into a clearer light. But it is possible, and indeed imperative, that out of this study there should come a more vital and meaningful conception of the unity that underlies the New Testament books.

Dr. Hunter divides his study into three parts: One Lord, One Church, One Salvation. He then proceeds to show how all the books of the New Testament are in essential agreement that Jesus is the only Mediator and Saviour; that the Church is the people of God, the new Israel of the remnant, and that salvation is everywhere understood as a salvation from sin through the atoning sacrifice of Christ. The work of Christ was vicarious, representative, sacrificial, and for the purpose of redeeming men into a new life. Each writer has his own point of view, and he uses his own figures of speech, but when these are analyzed, they are found to set forth the truth that "there is no other name under heaven in which we might be saved." This little book, written in popular style, will be welcomed by any earnest Christian who may have been disturbed and confused by the critical study of the New Testament.—E.H.W.

I CRUCIFIED THE LORD *by R. R. Belter. The Lutheran Literary Board. $1.00.*

In forty brief meditations or studies, the writer goes through the Passion story, considering practically all its incidents, stressing mainly our own part in that story, in contributing to Christ's death and sharing the blessings that flow from it. Along with the author's own cogent observations and evangelical interpretations, are numerous quotations from many sources.—D.N.

AMERICA, TURN TO CHRIST! *by Walter A. Maier. Concordia Publishing House. $1.75.*

Since Lent sounds the call to repentance with special emphasis, this eleventh volume of Lutheran Hour sermons may fittingly be included among books for Lent, especially since its messages are addressed to the nation as a call to repentance. We find here an emphatic denunciation of the sins of our day, but also a persuasive proclamation of the gospel invitation.—D.N.

SURVEYING the CONFERENCE

merican Lutheran

By Arthur P. Michelfelder

Texas Literacy Seminar

E BOARD of American Missions esponsible for the Commission on can Missions conducted a literacy nar at San Antonio, Texas, No- ber 13 to 17. Commissioner Theo. te of the Board of Foreign Mis- of the American Lutheran ch had charge. In his own per- ve manner, he shared the experi- s he had in his recent trip through America as an associate of Dr. k C. Laubach, the "Apostle of acy."

stor Fricke gave two series of lec- : "Making People Literate" and ping People Literate." To cope the practical problem, a set of ish lessons was developed and al hundred copies made available mmediate distribution in the field.

-Year Seminary Commencement

r the first time in the history of tal University Theological Sem- , a class of theological students graduated at a mid-year com- ement, January 25. Twenty-three g men received their diplomas, n with the degree of Bachelor of nity. The Rev. Wm. Nies, pastor t. Zion Lutheran Church, Detroit, igan, delivered the sermon on the e: "Knowledge for Life's Service e Ministry."

Two-Day Pastors' Institute

eceding the mid-year commence- at Capital University Theological nary, an interesting two-day ses- of lectures was held in the Di- y Hall Chapel, Wednesday and sday, Jan. 24 and 25. Dr. W. E. ette, president of the Eastern Dis- of the American Lutheran Church, ered two most excellent lectures e the seminary student body and up of visiting clergymen from the , Michigan, and Eastern Districts e Church. "The Modern Minister Miracles" and "Effective Preach- were the subjects of the two lec- by Dr. Schuette, who demon- d in his own inimitable style how tive preaching must become a cal part of the modern minister to the soul, hungry for God's Word. e two other lectures were given r. S. C. Michelfelder, pastor of St. Paul's Lutheran Church of Toledo, Ohio, on "Pastoral Counselling in Wartime." Here the Lecturer, an expert in the field of pastoral counselling, speaking out of a life of personal experience, effectively counselled the Counselor. These two days on the campus will be remembered long for their helpful and refreshing uplift for the busy pastor.

Convention Cancelled

The 1945 International Luther League Convention scheduled to meet August 21 to 26, 1945, in Ames, Iowa, has been cancelled in view of the government request that no national conventions be held.

This news will bring sadness to many of the youth of the Church who have made plans to take seriously the slogan and theme: "Aim for Ames," but, as good soldiers, they will forego the pleasure this year to rally in their international convention and will anticipate that joy at a later date. In the

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meantime, they will do all in their power to bring to an early end this world's conflict. May the prayers of all who are youthful in spirit be heard at the mercy throne for the youth in the service.

President's Council Meets

The President's Council met February 5 and 6 in Columbus, Ohio, in the church office conference room. Many discussions of vital topics were conducted, among them: "Lessons Learned in 1944 about Obligations and Opportunities of our Church in Rural Areas," and "What Has Our Church to Do with Business and Industry?" A complete report will be forthcoming in next month's LUTHERAN OUTLOOK.

Augustana Synod

By William E. Berg

A Momentous Meeting

IT WAS HELD at the Curtis Hotel in Minneapolis, Minn., January 15-16. It was said to be the first meeting of its kind in the history of the Augustana Synod. A Christian conclave, to be sure, but let's put it this way—a momentous meeting of the General Staff or High Command of the Synod to plan the strategy and to gird for action in a great drive for World Evangelization.

This President's Council, as it was called, was the result of an urgent call by Dr. P. O. Bersell, president of the Synod. Included in the gathering were the officers of the Synod, ten of the thirteen conference presidents, synodical department heads, regional home mission directors, executives of synodical institutions and the presidents of their respective boards, leaders of the synodical Brotherhood, Luther League and Women's Missionary Society, members of the Synod's Finance Committee, and church paper editors. Some thirty-five leaders participated in the earnest discussion, and joined in united and fervent intercessory prayer.

Dr. Bersell reminded the assembled leaders that the Church is facing one of the most critical periods in all its history, and that there must be heart-searching and full dedication of hearts and lives to Jesus Christ. Among the subjects discussed were "Our Church Colleges," "Seminary Problems," "The Pastor's Contribution to the Life and Growth of the Church," "A Better Method of Examining Candidates for Ordination," "Intersynodical and Interdenominational Relations," "Timely Emphases on Parish Education," "Post-war Challenges," "Home and Overseas Missions," "Works of Mercy," and "Lutheran World Action." Perhaps the most important action was a "Call to Prayer" addressed to the whole Church. It reads thus:

"That we, as church leaders, recognize that the state of the Church today demands courageous leadership, Christian Church cooperation, and a clear and uncompromised Gospel message.

"That we call upon our people to join in prayers of repentance and faith, asking the Lord of the Church to hear our cry, to bless His people, and to heal our land."

Thirty-two Received into Seminary

At a two-day meeting of the Matriculation Committee held at Augustana Seminary, Jan. 29-30, thirty-two applicants were examined and enrolled. Eleven of these who will finish college work in February were given interne appointments and will serve under pastors until next September. Twenty of the candidates were returned to colleges, where they will receive their degrees in June. One candidate had his degree and will continue with his Seminary work.

Inasmuch as there are sixty-three seniors in the Seminary applying for ordination next June, it is apparent that the enrollment in the Seminary will decline sharply next year. This decline, considered together with the fact that sources of supply for the Seminary are dwindling rapidly, becomes a startling reality and a cause

YOUR KEY TO THE BIBLE

Being a Presentation of Your Religious Concern with the Bible

by

THEODORE HUGGENVIK, TH.D.

Professor of Religion and Philosophy,

St. Olaf College

Northfield, Minnesota

Redemption through Christ, the central theme of the whole Bible, is the teaching emphasized in this new Bible study book. Because the message is personal, the presentation is called "Your Religious Concern with the Bible."

Dr. Huggenvik makes a brief study of each of the books of the Bible. As stated in the Introduction: "Since the Bible is primarily a Book that deals with man's relation to God, the important thing is to find out what the Bible says about that relationship. The writer of these notes believes in both divine revelation and divine inspiration—that in the Bible we have the inspired record of God's revelation to man. This is amply attested by the human-divine personality, Jesus Christ, presented to us by the Bible. And Christ is the subject of the entire Bible."

"This book is timely and imperative. It is both scholarly and practical. The fundamentals of our faith are given their rightful position and the method used is immediately helpful."

Dr. Daniel Poling, *Christian Herald.*

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concern. It becomes more. It is a lenge to pastors to nurture care- the sources of supply for the fu- It is an urgent call for a trained . On the brighter side we have prospect of some sixty men going next June to all parts of the d to bring a living Saviour to a g world. *Thank God for reinforce- ts!*

Convention Cancelled

government order, the Youth ference scheduled for Jamestown, York, for February 8-11 has been elled. Nearly 600 delegates from ver the country outside the James- area have been notified. The Lu- League Council of thirty-eight bers will meet and the program be presented as planned for the s in the local area. Council mem- will then bring the echo and chal- e of the convention theme, "Jesus s Us," back to local leagues. Let ope and pray that in 1947—when next Conference is scheduled, we meet in a peaceful postwar world, our service men with us. Let us more than hope and pray. Let us d the day with an all-out offensive Christ and His Gospel!

Accepts Call to Seminary

. G. Everett Arden, pastor of Au- ana Lutheran Church of Chicago, has accepted the call to become essor of church history and litur- at Augustana Seminary. He will me his new duties at the beginning he fall semester. During his Chi- pastorate, Dr. Arden pursued ad- ed studies at the University of ago, where he was granted his tor of Philosophy degree last sum- . The Board of Directors will seek ill vacancies in the Homiletics and istian Education departments at a ting to be held February 8.

quence of Lutheran World Action

ugustana Synod pastors are re- ing with joy and gratitude their heran World Action kits. This is of the most delightful and inspir- offering projects that comes each . Our Augustana Mission in Africa given charge of more than 130,000 s in five orphaned missions for- ly manned by 172 missionaries. Af- four years of heroic endeavor, the s are being held, but precariously resent. We must have reinforce- ts. The Lutheran World Action ap- riation for this work for 1945 has increased from $34,000.00 to 000.00.

r. S. Hjalmer Swanson, executive ctor of foreign missions of the od, and Dr. George N. Anderson, ly appointed director of our Afri- Mission, have been reported safe at Cairo, on their way to bolster up our forces in Africa. As someone so ably put it, "Let's back up our prayers with money and men."

Norwegian Lutheran

By L. M. Stavig

Seminary Graduation

IMPRESSIVE SERVICES marked the graduation of eighty-five students from Luther Theological Seminary on Sunday, January 28. The size of the graduating class made it necessary to vary the customary procedure of conducting commencement exercises in the seminary chapel by moving to the spacious auditorium of Central Lutheran Church in Minneapolis. In line with the spirit of acceleration which has marked the seminary schedule in recent years, the baccalaureate and commencement exercises were combined in a service beginning at 1:00 PM; and the ordination service followed immediately at the conclusion of this service. The baccalaureate sermon was given by Dr. H. A. Preus of the seminary faculty, and T. F. Gullixson,

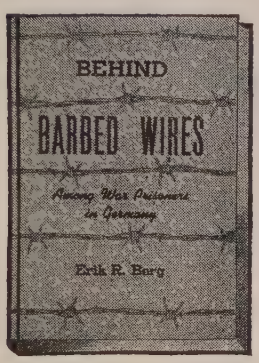
BEHIND BARBED WIRES

A Stirring Account of Everyday Life Among War Prisoners in Germany

By ERIK R. BERG

English translation by O. N. Olson

Foreword to the American Edition by P. O. Bersell, president, National Lutheran Council



Free from sensationalism, yet profoundly stirring, is this account of the strange life "behind barbed wires." An experienced worker among war prisoners gives us glimpses from an uninterrupted ministry of three years in war prisoners' camps in Germany. There are illuminating intimate sketches of individual prisoners and the descriptions of their longings and their reaction to material and spiritual ministrations have a warm touch.

These snapshots of life among war prisoners reveal the blessed work being done under the auspices of the Y. M. C. A.

One can not read this book and remain insensible to one of the great tragedies of our times. One can not read it without catching the contagious compassion of the men who serve in this ministry of mercy. Richly illustrated. Paper Cover, net $1.00.

WE WILL REJOICE

A New Easter Praise Service for Children

Arranged by MRS. PAUL ESPING

The note of praise and adoration echoes and re-echoes throughout this service. Its songs and spoken parts express the brightness and joy of worship. It is truly a children's praise service. It has therefore also been made simple and brief.

After an opening service, in which the responses in Versicle, Psalm, and Gloria Patri are given by the school, the Easter theme is presented in two groups of numbers, the first by the Primary children, and the second by the Intermediates and Juniors. First simply told, it is developed, and ends on a marked missionary note, with the commission of the Risen King.

Because only a few of the songs are specifically for Easter, all being chosen as hymns of praise, this service may be fittingly used on occasions besides Easter, as, e.g., a missionary program, or children's day.

Single copy, net 10 cents; one dozen, net 75 cents; 100 copies, net $5.

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president of the seminary, conferred the degrees and diplomas.

Thirty-nine members of the class were ordained by Dr. J. A. Aasgaard, president of the church. Other members of the graduating class are being ordained in their home congregations or in the congregations they will serve.

The present class is the largest in the history of our Seminary. The large number is in part the result of an increasing demand for men in the Church and in part a result of the accelerated program under which the Seminary is now operating. During a period of fifteen months the Church will have almost two hundred additional pastors. Sixty-six men were graduated in June, 1944. Eighty-five are in the present class. Three men will graduate in June and about forty in September of this year. Fifteen members of this year's class received the degree of Bachelor of Theology. A total of forty-one graduated in the degree class and forty-four in the diploma class.

Several of these men have already passed examinations for the Navy chaplaincy. The others will be placed in the congregations of the Church.

Seminary Convocation

The annual convocation was conducted at Luther Theological Seminary the week of February 4. This annual week is arranged as a regular part of the seminary course and constitutes the first week of the new semester assignment for all seminary students. Such pastors of the Synod as are able to attend are invited to participate.

The principal speaker from outside this area of the Church was this year Dr. Theodore Tappert, professor of Church History at Lutheran Theological Seminary, Mt. Airy, Philadelphia, Pa. Dr. Tappert's lectures dealt with the relationship of Lutheranism to the contemporary life of our nation. Various phases of the social service program of the Church, including "The Lutheran Church and Community," "The Lutheran Church and the Modern Family," and "Pre-Marital Counselling" were discussed by Jarle Leirfallom, director of the Minnesota Department of Social Security; Philip Akre, secretary of the Department of Planning and Research, Minneapolis Council of Social Agencies; and Pastor Fredrick Schiotz.

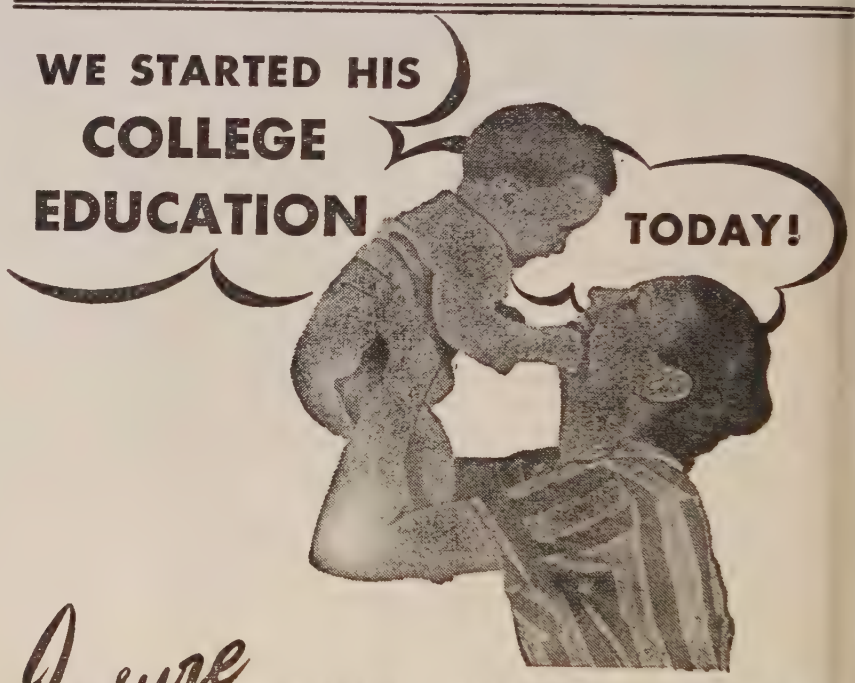
The postwar ministry of the Church received special attention in a series of addresses on "Universal Military Training," "The Pastors and the Men Who Were There," and "The Pastors' and Servicemen's Organizations." Speakers on these topics were Chaplain Gynther Storaasli, Chaplain Ansgar and the Rev. O. G. Birkeland, chaplain of the Wisconsin State American Legion. An hour on "Understanding our Rural Communities" was led by Paul Johnson of the University of Minnesota Farm School, and one on "Audio Visual Aids" by Missionary Andrew Burgess.

Each afternoon was devoted to a further discussion of the topics introduced during the forenoon services. Evening services included holy communion, the installation of the new Luther League evangelist, and a special pastoral sermon to those in attendance.

China

Correspondence has recently been received from Dr. Peng Fu, president of the Lutheran Church of China, who is now stationed in Chungking. He writes on work in that crowded capital and reports: "I am now in Chungking, W China. We rejoice that we have alre gotten some work started here. A cal Lutheran congregation was org ized a short time ago, and Pastor Hao Jan was called as pastor. A much effort, we have been able to r a building where we now have Seminary, the Lutheran Board of P lication, and also some rooms for local church. The Seminary, so far, eleven students. We hope there soon be a few more. Several Luthe missionaries are on the teaching st besides myself and other Chinese t chers. The Seminary board has ask me to be the president; I have promi to serve temporarily."

It is a reason for real rejoicing t in the re-establishment of a semin for the training of future Chinese p



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it has been possible to find the
ese leadership capable of assum-
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ident.
ie Japanese have, according to re-
reports, occupied all Lutheran mis-
fields in most of Shantung, Ho-
Hunan, Hupeh, and Kwangtung
inces. It is therefore particularly
ificant that the Lutherans in China
finding new centers for their work
ie Chinese capital. It is significant,
that the conditions laid on by the
are accentuating the union charac-
of the Lutheran work.
ev. Arne Sovik has recently been
ointed administrative secretary of
National Student Relief Commit-
in China. This committee, working
er the auspices of the World Stu-
Service Fund, administers all re-
to students in China.
everal women missionaries of our
rch have recently passed through
ngking on their return to this coun-

espite the many discouraging as-
s of the reports from China mis-
aries, Thomas I. Lee finds reason
encouragement and hope. He says:
cent letters indicate that on our
t field in northwestern Hupeh
western Honan the work goes on
t as it did prior to the Japanese
sion of central Hunan in April, 19-

From a Serviceman

young army man of our Church
recently visited our China mission.
in interesting letter of greeting to
people, he includes the following
ement: "I cannot help but be im-
sed by the fact that the majority
ur missionaries are getting well up
ge, and then comes the question,
will replace them? Young folks,
is where you come in! From my
experience here, after speaking
eral times to young people's Bible
es, the Chinese are naturally drawn
s as young people! There is a lot of
enture in China and an abundance
pportunities! There is work to be
e—souls to be won—and the call is
rou! Pray forth laborers unto the
vest! The work must go on—work-
re needed! Don't let the call go un-
led."

Here and There

ethel Church, Madison, Wisconsin,
Morris Wee, pastor, reports congre-
onal income for 1944 of $37,652.00.
less than 452 members have been
itted to the church.
he Rev. Selmer F. Veldey of Mos-
, Idaho, has accepted a call from
World Mission Prayer League to
me a missionary to Bolivia.
irst Lutheran Church of Janesville,
consin, recently honored a layman,
Mr. J. R. Jensen, for fifty years of uninterrupted service as a Sunday school teacher in the congregation. Mr. Jensen is also a member of the Board of Trustees of the Synod and of its Board of Publications.

Lutheran Free Church

By H. C. Caspersen

Institute on Home Missions

THE SECOND annual institute in the interest of home missions was held at Augsburg Seminary, Minneapolis, February 7 and 8. The institute is a part of the theological program and takes the place of the other formal lectures. The entire theological student body was in attendance, together with pastors in Minneapolis and from out of town.

The main lecturer was the Rev. Carl P. Rasmussen, a former missionary of the Norwegian Lutheran Church, now area supervisor of the Commission on American Missions of the National Lutheran Council. He gave three lectures, entitled "Co-ordination of Home Mission Work", "Concentration of Home Mission Work," and "Home Mission Policies". Other lectures were given by home mission workers and pastors.

One hour each forenoon was set aside for discussion of the work in general and of problems arising in connection with the lectures.

Visiting pastors had charge of the chapel exercises each day.

On February 7 the Board of Home Missions was host at a luncheon in the Augsburg College dining hall to the theological faculty, students, and visiting pastors.

The institute will be an annual event. It increases the interest for, and gives information and knowledge of, home mission matters to the future pastors of the Church in particular, and in general to all participants. It helps them to realize that home mission work is really fundamental among the activities of the Church. Under the guidance of the Spirit of God, it can not fail to bring desirable results.

Evangelists

The annual Conference has recom-
that at least two evangelists be called to work in the congregations comprising the Lutheran Free Church, and elsewhere as opportunities permit. The two mission boards were asked to issue the calls and to be responsible for the salaries. The Rev. Alfred Knutson has given his time and service to this work entirely, and he is in constant demand. It has not as yet been possible to obtain the other. There is a shortage of ministerial workers also, but as soon as possible another will be called.

United Danish

By H. Skov Nielsen

ORDINATION of five candidates for the ministry, graduates from the accelerated course in theology at Trinity Seminary, will take place in the First Lutheran Church of Blair, Nebr., on February 18. Synod President N. C. Carlsen will officiate as ordinator. The candidates are: Hans Carlson, to serve at Swan River, Alta.; Ole Larsen, to Hampton, Nebr.; Lyle Paulsen, to Westby, Mont.; John Schultz, to Lindsay, Nebr., and William Thomsen, to Moorhead, Ia.

Five Sons in Service

Mr. and Mrs. Julius Andreasen of Brooklyn, N. Y., now have five sons in the armed forces of our country, two of them in the Army, two in the Navy, and one in the Aviation Corps. Three of the five hold commissions. Pictures of all the boys appeared in the first January issue of our church papers. The Andreasen family are members of the Salem Lutheran Church.

Two Sons Killed in Service

The Lars Madsen family of Audubon, Ia., have recently suffered the loss of two sons in the armed services. One son, Elmer, was killed in Belgium on November 30. A memorial service was held in his home church on December 24. For that occasion his brother Earl came home on furlough from a west coast training center. On the return trip Earl lost his life in the tragic train wreck near Ogden, Utah, on December 31.

Notes

The current issue of the synodical publicity bulletin, "My Church," features the work of the Cherokee Indian Mission at Oaks, Oklahoma, where a new Children's Home building is to be erected as soon as conditions permit. The paper is profusely illustrated.

The Home Mission Board and a joint meeting of the Church Council and the district presidents will convene at Blair immediately preceding the midyear graduation and ordination festivities.

A number of congregations that have hitherto had but part-time service will now have their own pastors. Such are Kankakee and Clifton, Ill.; Rolfe and Callender, Ia.; and Fremont and Fremont Bluffs, Nebr. Only the two first mentioned have as yet secured pastors.

ON THE RELIGIOUS HORIZON

National Lutheran Convention in Fall

First Triennial Meeting of Eight Cooperating Bodies Scheduled for November

PLANS for the first triennial conference of the National Lutheran Council's eight cooperating bodies were approved at the annual meeting of the Council in New York City, Jan. 23-26. If circumstances warrant, and government permission is secured, the meeting will be held at Columbus, Ohio, Nov. 13-16.

Under provisions of the new constitution adopted by the Council at its four-day sessions, the general conference will be held every three years "for the study and discussion of practical problems common to the Lutheran churches in America." It is expected that the conference will be made up of about 300 officially appointed delegates.

All the Council's members—United Lutheran Church, American Lutheran Church, Augustana Synod, United Danish Church, Lutheran Free Church, Danish Evangelical Church, Lutheran Free Church, and Suomi Synod—approved the constitution last year. Its formal ratification by the Council puts its provisions into immediate effect.

Council's Work Expanded

Much leeway is provided in the new constitution for future entry into almost any field of church cooperation, "publicity, statistics, welfare work, missions, education, student work, and other fields."

The present areas of work are to be:

1. *American Missions,* ascertaining "areas and fields in which the participating bodies may carry on home missionary work cooperatively, or, if separately, without competition or overlapping; to survey work among certain racial groups with a view to establishing a cooperative ministry."

2. *Public Relations,* including work in public information, statistics, radio, and visual aids.

3. *Welfare,* including "promotion of new organizations of Lutheran welfare agencies and institutions, and the coordination of existing agencies," which will also cover "recruiting and promoting the training of workers for service in the church agencies and in community service."

Besides these divisions, the Council will consist of commissions created to meet emergency situations. At present, the Service Commission is operating eighty-seven centers in this country and abroad. Through a working arrangement with the American Section of the Lutheran World Convention, foreign mission stations ministering to a million persons are being maintained under war conditions.

It was also voted to ask the Council's participating bodies to approve creation of a Department of Rural Church Life under the Division of American Missions. In the interim, the Division will carry on several projects endorsed by the Council.

Create Student Service Commission

A Commission of Student Service was approved, to consolidate work that has been carried on by the United Lutheran Church and the American Lutheran Conference.

The Council voted to issue a series of informational pamphlets and interpretative tracts on problems of returning service men and discharged war workers, for use of Lutheran congregations.

It was also decided to set up a pension plan for the staff, and office personne lof the Council, with employes contributing 5 per cent of their salaries to the fund, and the Council an additional 5 per cent.

A message from Lutheran leaders in Europe was brought to the Council by Dr. A. L. Warnhuis, foreign counsellor for the Church, home from a trip to the Continent.

Message from European Churches

"They have asked me to convey that the Churches are not asking for your pity," he said. "They are bringing you a challenge. Primarily they want your sympathetic understanding of what they have suffered in mind and soul these past years.

"They want assurance that the Churches in America will stand firmly upon their convictions, and in their strength will take an active part in the life of the world today. They want American Churches to urge the American government to battle for the principles of religious freedom, and non-interference of government in church affairs."

Dr. Tulloss Is New President

Dr. Rees Edgar Tulloss, president of Wittenberg College at Springfield, Ohio, and a member of the United Lutheran Church, was elected president of the Council. He succeeds Dr. P. O. Bersell, president of the Augustana Synod, who has served four years.

Dr. William G. Sodt, administrator of Milwaukee Hospital at Milwaukee, Wisc., and a member of the American Lutheran Church, was named vice president.

Dr. Ralph H. Long, executive secretary of the Council, was re-elected for a term of six years. In his annual report, Dr Long revealed that member churches of the council had provided 543 Army and Navy chaplains, in addition to 224 from the Lutheran Synod of Missouri.

San Francisco Reveals Record Divorce Rate

San Franciscans hit an all-time high for divorces and annulments in 1944, the total reach 5,381.

The records show this is an increase of 23 per cent over 1943 divorces and an increase of 30 per cent in annulments. Judges blamed "war restlessness and hasty marriages."

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rotestants Failing Mental Hospitals

rvey Reveals Serious Neglect of Patients in Psycopathic Institutions

ROTESTANT ministry to patients in mental hospitals in the United es is "seriously deficient," accord- to a survey by the Commission on gion and Health of the Federal ncil of Churches in cooperation with National Committee for Mental iene.

report of the survey, by the Rev. rard Hiltner, executive secretary of Commission on Religion and Health, be published by the American testant Hospital Association, it has n announced by Dr. Albert G. Hahn, cutive secretary of the Association. he survey describes the extent of testant religious work in 184 of 314 eral, state, county, and private men- hospitals in the United States.

nly thirteen of the 184 hospitals re- ting have full-time Protestant plains, thirty-seven of whom spend more than one hour per week at the pitals. Fifteen hospitals have no testant ministry. The remainder e religious ministry only by visit- clergymen from nearby communi-

.

All of the sixty-six full or part time otestant chaplains hold worship ser- es, but in most cases this is the ex- t of their ministry. Only two work h the patients' families. One holds igious education classes. Thirteen e some part in planning a recrea- n program; twelve train choirs. In y twelve hospitals do chaplains at- d their staff meetings.

Of the thirteen full-time ministers, y six are paid salaries of $1,000 or re.

n a large number of hospitals the nistry is provided through a rotating tem of clergy, week by week, paid a fee basis for conducting worship vices.

All in all, the survey concludes, the otestant religious ministry "appears dequate when compared with com- able ministry in general hospitals l penal institutions. And it is still s satisfactory when compared with best experienced evidence already ned about the possibility of Pro- tant ministry in mental hospitals."

akers Save Kitchen Fat r Soap for Refugees

Kitchen fat contributed by persons o did not want it made into imple- ments of war enabled the American Friends Service Committee to ship a ton of soap to Switzerland recently for distribution among war refugees, it has been revealed by Eleanor Stabler Clarke, chairman of the Friends Clothing Committee Section.

Articles of clothing produced from cast-off materials were displayed at the Friends' conference at Richmond, Ind., on postwar planning, including shirts, boys' short pants, shopping bags, and aprons made from discarded pieces of canvas. It was reported that two coats for little girls had been fashioned out of the cloth covering of a billiard table. Shoes in good repair are most urgently needed abroad, it was said.

Calls Minister over Fifty "Forgotten Man" of Church

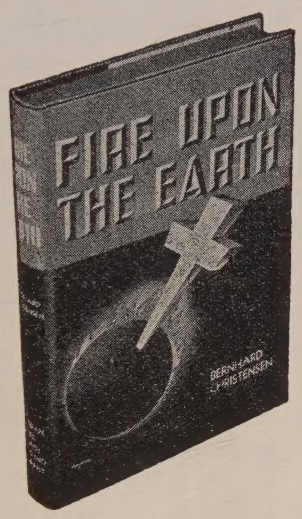
Policy of some churches against appointing ministers over fifty was criticized recently by the Rev. W. R. Auld, president of the Toronto Conference of the United Church of Canada,

"The minister over 50 is the forgotten man," Mr. Auld declared. He warned that "we cannot attract the men we want to the Christian ministry so long as the fifty-year rule prevails."

Fire Upon the Earth

by

Dr. Bernhard Christensen



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The Lutheran Herald:

"His book is a voice calling—calling to the church to accept the challenge of the times and to dare to be what she was born to be—calling to the individual Christian to a more whole-hearted dedication to the implications of his high vocation—calling to the local congregation to recapture for itself the 'organismic' rather than the organizational conception of its nature and function.

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Missionaries Demand Moral World Order

Insist That Atlantic Charter Be Honored by Governments to Insure Peace

THE Foreign Missions Conference of North America at ist 51st annual meeting in Toronto, Ont., stressed that "a moral order is the only one in which people are able and willing to trust and work and live together in peace." The Conference called upon the governments of Canada and the United States "to give serious attention to their responsibilities" for the Atlantic Charter, religious liberty, and "dependent areas and peoples."

"By so doing," the Conference observed, "the two governments would not only gain for their own citizens the maximum assurances of peace, security, and prosperity, but would almost certainly win the sincere collaboration of millions in other countries who now feel hopeless and despairing."

Reaffirming its statement on Religious Liberty adopted jointly with the Federal Council of Churches, the Conference requested the two governments to "undertake by all suitable means at their command, singly and together, to secure the broadest possible acceptance, establishment, and maintenance of these basic principles of religious liberty, without which no liberty can be full and sure."

Joint action with other interested governments in early and full discussion of postwar policies for dependent areas was urged upon both government areas was urged upon both governments. Self government for dependent peoples was proposed as the ultimate goal of such discussions.

Conference Is Reorganized

Reorganization of the Foreign Missions Conference, that it may conduct its activities more effectively, was approved. The reorganization concerns principally the development of "area" and "functional" committees, most of them with full-time secretaries, and the election of three or four scretaries "of general services."

Need for these additional services, it was pointed out, grows largely out of the war situation, but is also due to increasing cooperation among the 124 mission boards and groups affiliated with the Conference.

The "area" committees, which are already set up or will be created in the near future, and which will in most cases require secretary-specialists in those fields, are: Africa Committee, Committee on East Asia, Committee on Europe, India Committee, Committee on Cooperation in Latin America, Committee on Work Among Moslems, and Philippine Committee.

The "functional" committees or agencies, which will be administered by specialists or by the "secretaries of general services," are: Associated Mission Medical Office, Christian Medical Council for Overseas Work, Rural Missions Cooperating Committee, Treasurers' Group, Committee on World Literacy and Christian Literature.

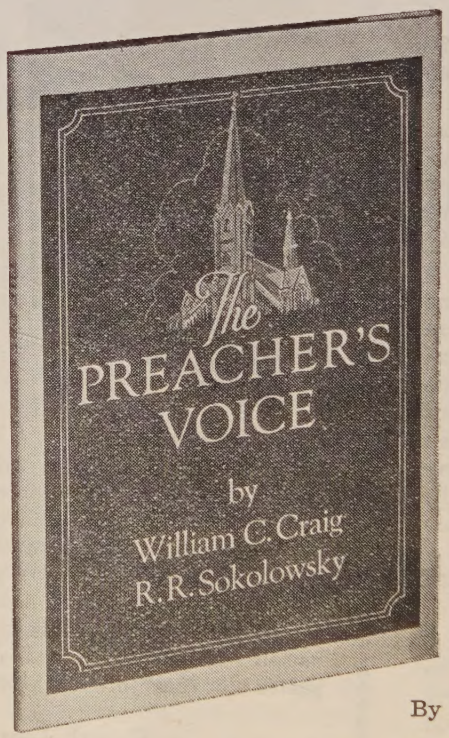
Want General Agreement To Abolish Conscription

An international convention to abolish conscription all over the world h been proposed by Theodore Paulli associate director of the Pacifist Re search Bureau.

"If Russia, Great Britain, and Chin don't have conscription," he said, "the we will not have to have it either. Ou people are afraid of the military pow er of other people."

Dr. Harry Emerson Fosdick of Riv erside Church, New York, and Clarenc Pickett, of the American Friends Serv ice Committee, are honorary co-chair men of the Bureau, and the Rev. A. Muste of the Fellowship of Reconcilia tion is chairman. It is supported b individuals and various peace groups.

Your Voice is vital--give it the best of care!



The Preacher's Voice

By W. C. Craig and R. R. Sokolowsky

The first principle which "The Preacher's Voice" sets down is that **a good voice does not divert attention from the message.** The authors, expert speech analysts, have made a study of the professional ills of the preacher's voice. Their recommendations will help those who sincerely wish to improve or safeguard their voices. The approach is a common-sense one, from the explanation of the mechanism of the voice to suggestions on the delivery of the sermon and the interpretative reading of the Scriptures.

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re Norwegian Pastors Arrested

siness Grows among Quisling ergy as Resistance to Nazi Rule Spreads

tal of 137 rebel Lutheran clergy- en are in prison or have been ex- from their parishes by German ation authorities in Norway, la- eports reaching Stockholm state. clergymen have been arrested in weeks, despite protests and open nstrations by members of their churches.

nwhile, uneasiness among clergy- "ordained" by the Quisling-con- l church department is reflected e increasing number resigning posts.

Wisloeff Dies in Camp

n Johan M. Wisoeff, 70-year-old of Norway's Inner Mission So- has died in the Grini concentra- amp near Oslo. He was arrested vember, 1943.

n H. K. Hein, of Grenaa, arrested eptember, is now being used as a hostage," according to informa- ere.

49-year-old clergyman is among l prominent Danish leaders who equently forced to ride, hand-cuf- ehind barred windows in the for- cars of troop transport trains, to all sabotage by Danish patriots.

Berggrav Still Under Arrest

iop Berggrav and Professor Hal- are still deprived of their free- Four bishops and forty pastors been banished to Lillehammer. ermore, Dean Koreinuls and Pas- ndahl, chairman and general se- y, respectively, of the Nowegian n Society, are locked up in Nor- n state police concentration camps. chairman and secretary of the istrict unit of the Mission Society also been arrested because they d the interferences of those in with the Mission Society. With in internment is also Pastor In- , because he would not surrender hts as a parent when his daugh- is summoned for Youth Service. ently the Church of Norway is- he following statement:

hundreds of years we have been o preach God's Word freely, but one finds congregations where en are not being baptized, where people are not being confirmed, here the rites of communion are ing administered. Ministers are und for the ill or dying. More 00 pastors have been cut off from serving their congregations. The results are felt all over the country.

Distressing Scenes at Funerals

"Where congregations have forced upon them pastors whom they do not desire the results are also evident. People do not come to church. At funerals the undesired pastors are the cause of the most distressing scenes.

"The new church councils which have been forced upon congregations enjoy full authority from those in power, and rule the churches and the various agencies of the congregations.

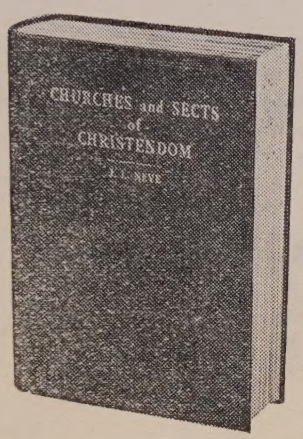
"Our Norwegian Church today is ruled by police power, and thereby all is said that needs be said.

"We have no instruments of power which can be employed against the police, but we can turn to God in earnest prayer for our suffering congregations."

Churches and Sects of Christendom

By Dr. J. L. Neve

New and Revised Second Edition, 509 pages, 6x9. Cloth, gilt title-stamping. $3.00.



"This revision of Dr. Neve's popular volume in the field of Comparative Symbolics has just come from the press. Fortunately, Dr. Neve was able to complete the work of revision before called to his eternal reward last August 1943. To insure accuracy in details and interpretation Mrs. Neve has had a number of scholars representing different church bodies read the materials critically and make suggestions as to improvement. The book therefore represents the latest and best in scientific analysis of church and sectarian faith and polity. Presenting as it does a clear outline and survey of the materials of each particular religious body with an extensive bibliography, this volume is a mine of information, which pastors, students of theology, librarians, and interested laymen in the churches will greatly appreciate.—Dr. E. E. Flack, in HAMMA NOTES.

Introduction to the Christian Religion

By Dr. Ernst Kaper

Translated and Adapted by Lawrence C. Bundgaard

"Among the many religious manuals which have appeared on the market, here and in Denmark, "Kort Lærebog til Indførelse i Kristendom" is one of the outstanding. There can be no question that Kaper's approach is much closer to the child's mind than that of Luther who only made a half hearted attempt to reach the children. Kaper's book has been ably translated by Rev. Bundgaard.—Rev. M. Krog in LUTHERAN TIDINGS.

The translator himself says, "In my work with our youth of confirmation age I have never been quite satisfied with the reading aids given us. While wanting to preserve the essentials of Martin Luther's teaching, I have rebelled against the methods that have been attached to the conventional forms of his Catechism. —Thus when I became acquainted with Kaper's book for youth, I was convinced after many experiments that here was the book that, at least in my own instruction classes, would be a valuable aid." Price, 60c per copy.

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May Form Orthodox League in Moscow

American Orthodox Leader Looks to Soviet State to Become "Protector" of Church

A permanent world council of Eastern Orthodox Churches—first of its kind in history—may be an outcome of the forthcoming all-Russia Sobor, or council, of the Russian Orthodox Church, according to Metropolitan Benjamin Fedchenkov, head of the Archdiocese of the Aleutian Islands and North America, who left New York for Moscow in January to participate in the election of a new Patriarch.

The Russian churchman, who has been Exarch of the Moscow Patriarchate in America since 1933, asserted prior to his departure that present developments in the Balkan and Near Eastern countries have given point to the suggestion last April by the late Patriarch Sergius that a central Orthodox authority to administer ecclesiastical activities be formed around a president of a universal council of bishops chosen from among bishops of world capitals.

"This proposal," Metropolitan Benamin said, "was put forward in the late Patriarch's refutation of the claims of the Vatican that Papal Rome is a divinely appointed and necessary center of Christian unity and authority." A alternative to a council for all Orthodox, he added, would be a council f large regional areas so as to form general advisory and consultative ce ter of Orthodox Christian unity.

Soviets to "Protect" Church?

Metropolitan Benjamin said that t Soviet Union "will assume the histor Russian role of big brother and prote tor of all the Orthodox countries a peoples."

The present situation in the Balk and Near Eastern countries, he adde indicates that the Soviet Union itse looks forward to a resumption of Ru sia's protection of Orthodox countri and peoples.

"It will be recalled," the Exarch st ted, "that the Soviet Union recent opend consulates throughout the Ne East and reopened the Orthodox Ch pel at the old Imperial Russian Embas in Constantinople.

"It is now rumored that there will a Soviet Secretary of State for Mido Eastern countries. At the same tim the Orthodox Church seems likely have representatives, if not Patriarc from all those countries present at t Russian Church's Sobor and the e thronement of the new Patriarch Moscow."

Rebel Faction Is Reconciled

Far-reaching implications are a seen in the announcement that Met politan Theophilus of San Francis head of the Russian Orthodox Chu in this country, has approved a de gation of three members to repre him at the all-Russian church cou in Moscow.

Informed observers predict two velopments in reconciliation of dif ences between Russian Orthodox lievers in this country; and an enc the 25-year schism arising from re sal of the Theophilus-headed Chu to recognize the "Communist-dom ated" Moscow Patriarchate.

The delegation is expected to sub to the Moscow Synod a detailed planation as to why the Russian Or dox Church in this country, suspe by the late Patriarch Sergius, set u independent administration and ref to recognize the jurisdiction of the triarch. The so-called Theophilites frequently expressed a wish to dis the question directly with the Mos Synod.

Invitation to attend the forthco Moscow church council was exte to Metropolitan Theophilus by A Patriarch Alexei through Metropo Benjamin, who heads a section o Church which has always maintai unbroken relations with the M Church.

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